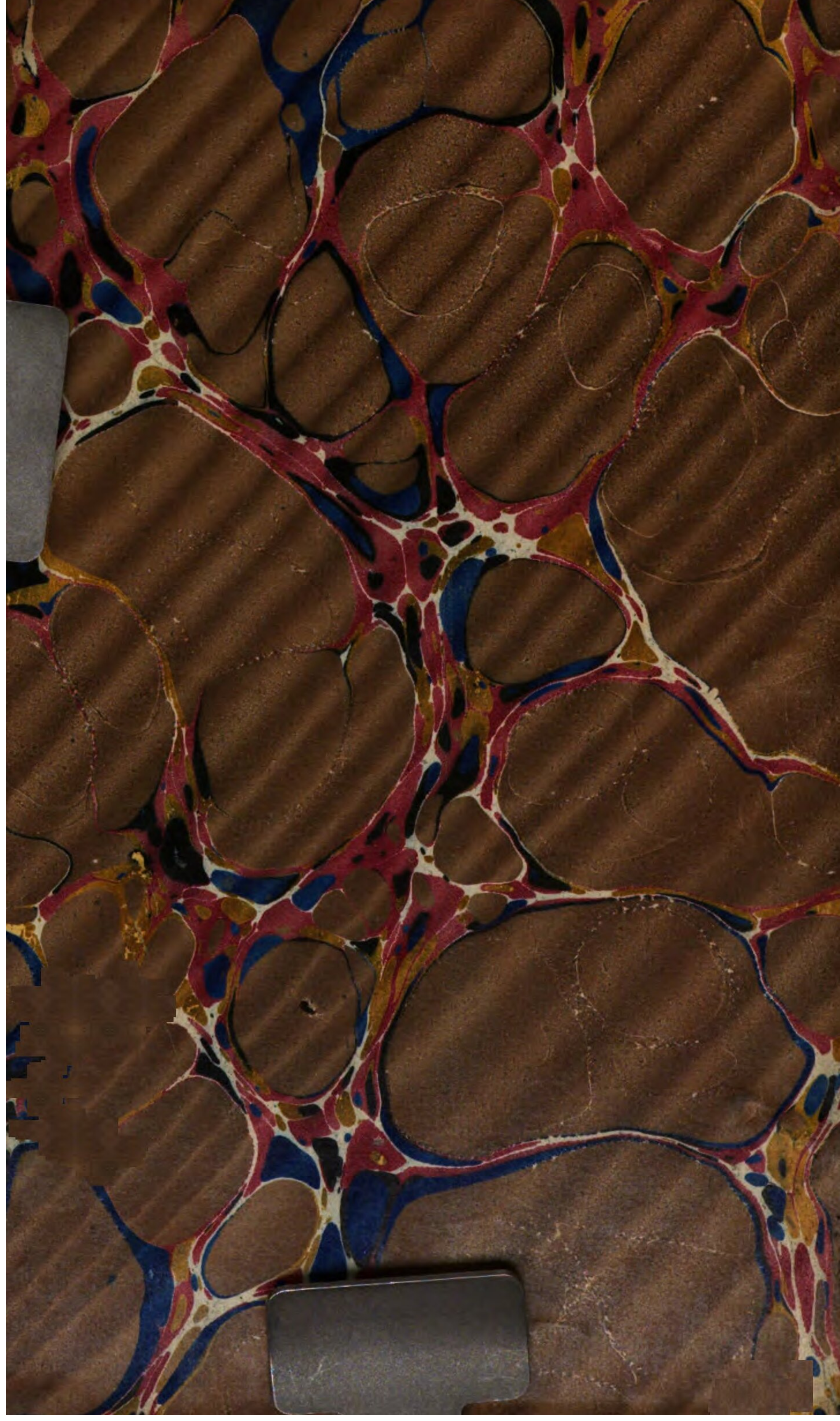
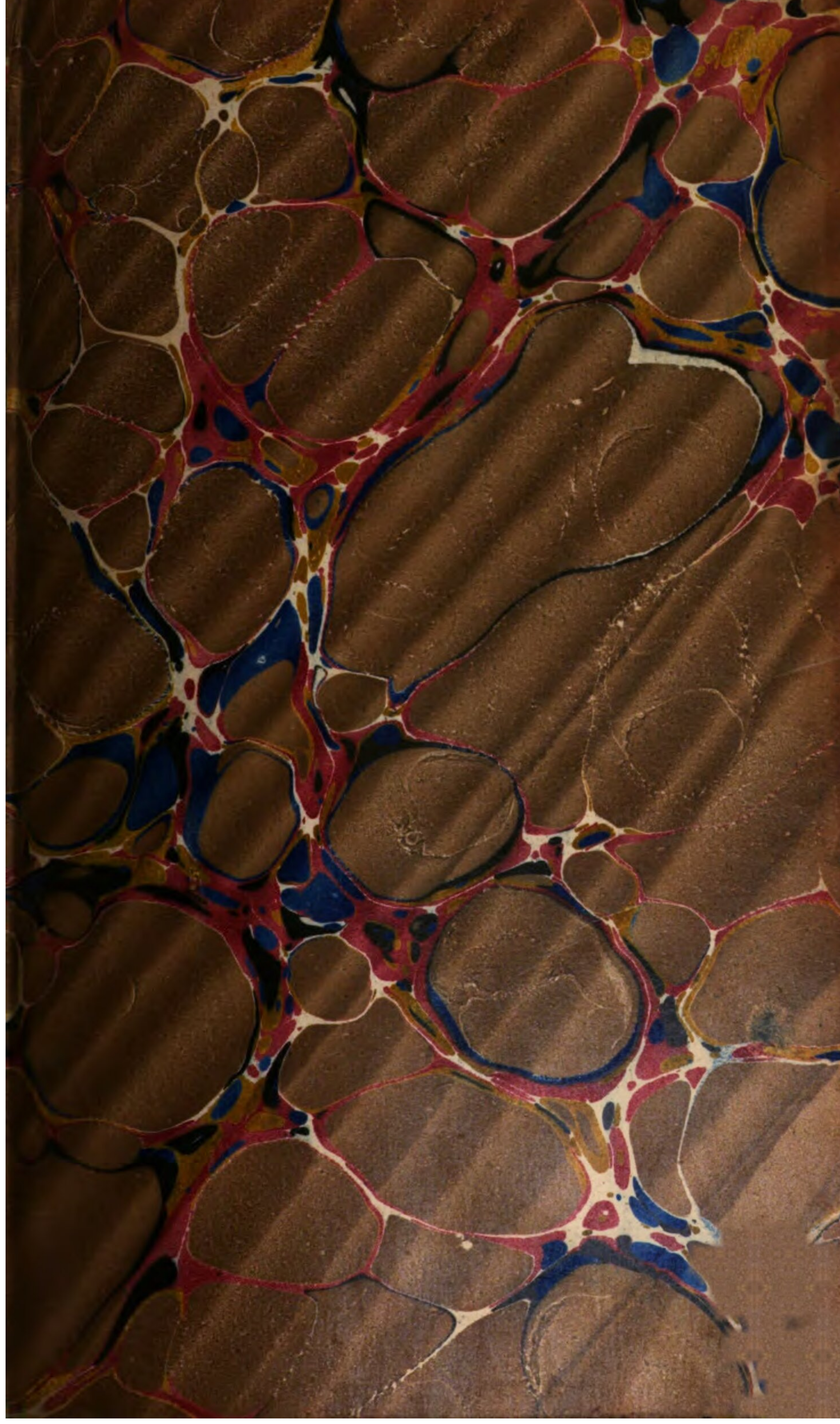






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WORLD OF THE FUTURE

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CONTAINED IN

THE SACRED SCRIPTURES,

OR

WORD OF THE LORD,

MANIFESTED AND LAID OPEN;

BEGINNING WITH

THE BOOK OF GENESIS.

INTERSPERSED WITH

RELATIONS OF WONDERFUL THINGS

SEEN IN

THE WORLD OF SPIRITS AND THE HEAVEN OF ANGELS.

Now first translated from the original Latin of

EMANUEL SWEDENBORG.

BY A SOCIETY OF GENTLEMEN.

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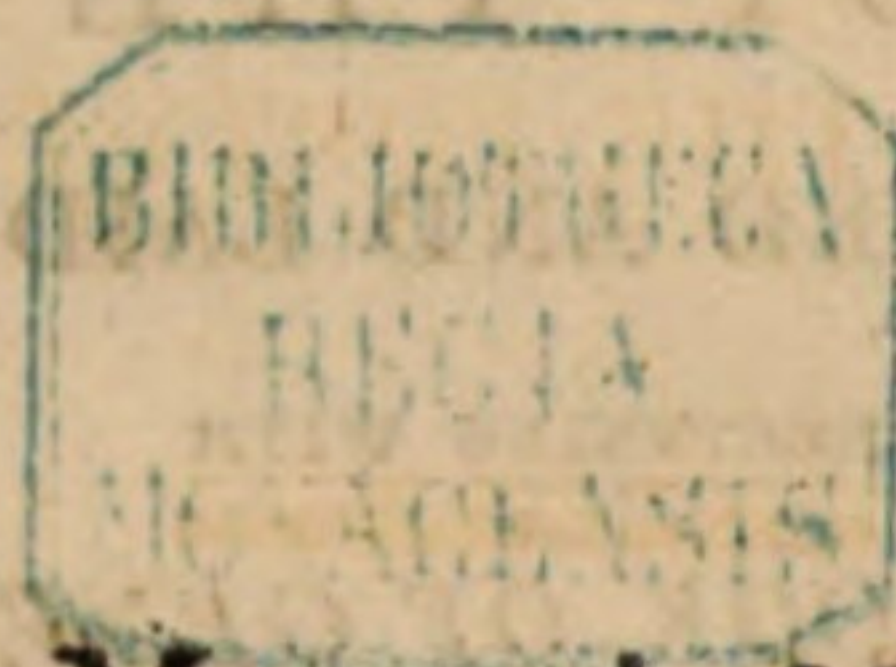
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ARCANA CELESTIA;

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THE SACRED SCRIPTURES,

WORD OF THE LORD,



Matt. vi. 33.

*Seek ye first the Kingdom of GOD and
his Righteousness, and all things
shall be added unto you.*

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GENESIS.

CHAPTER THE FORTY-FOURTH.

1. **AND** he commanded him who was over his house, saying, fill the wallets of the men with food, as much as they can bear, and place every one's silver in the mouth of his wallet.

2. And my cup, the cup of silver, place in the mouth of the wallet of the youngest, and the silver of his corn, and he did according to the word of Joseph which he spake.

3. The morning was light, and the men were sent away, they and their asses.

4. They went forth from the city, not being far off, and Joseph said to him who was over his house, arise, pursue after the men, and overtake them, and say to them, wherefore do ye recompense evil for good?

5. Is it not [that] wherein my Lord drinketh, and divining he divineth in it? Ye have ill done what ye have done.

6. And he overtook them, and spake to them those words.

7. And they said to him, wherefore doth my Lord speak according to these words? Be it far from thy servants to do according to this word.

8. Lo! the silver which we found in the mouth of our wallets we brought back to thee from the land of Canaan, and how shall we steal out of the house of thy Lord silver or gold.

9. [He] with whom it is found of thy servants, let him die, and also we will be to my Lord for servants.

10. And he said, also now according to your words, so be it, [he] with whom it is found shall be my servant, and ye shall be guiltless.

11. And

11. And they hastened, and caused to descend every one his wallet to the earth, and they opened every one his wallet.

12. And he searched, beginning in the oldest, and leaving off in the youngest, and the cup was found in the wallet of Benjamin.

13. And they rended their garments, and every one laid his load upon his ass, and they returned to the city.

14. And Judah entered and his brethren the house of Joseph, and he yet he was there, and they fell before him to the earth.

15. And Joseph said to them, what deed is this which ye have done? Did not ye know that a man, who is as I, by divining divineth?

16. And Judah said, what shall we say to my Lord, what shall we speak, and how shall we be justified? God hath found the iniquity of thy servants, behold we are servants to my Lord, even we, even [he] in whose hands the cup was found.

17. And he said, be it far from me to do this, the man in whose hand the cup was found, he shall be my servant, and go ye up in peace to your father.

18. And Judah came near to him, and said, by me, my Lord, let thy servant I pray speak a word in the ears of my Lord, and let not thine anger be kindled against thy servant, because as thou art, so is Pharaoh.

19. My Lord asked his servants, saying, have ye a father or brother?

20. And we said to my Lord, we have a father grown old, and the youngest son of his old age, and his brother is dead, and he alone is left to his mother, and his father loveth him.

21. And thou saidst to thy servants, cause him to come down to me, and let me set my eye upon him.

22. And we said to my Lord, the boy cannot leave his father, and let him leave his father, and he will die.

23. And thou saidst to thy servants, if your youngest brother doth not come down with you, ye shall not add to see my faces.

24. And it came to pass, when we came up to thy servant my father, we told him the words of my Lord.

25. And our father said, return ye, buy for us a little food.

26. And we said, we cannot go down, if our youngest brother be with us we will go down, because we cannot see the faces of the man, and our youngest brother he be not with us.

27. And thy servant my father said to us, ye know that my wife bare me two.

28. And one went forth from me, and I said, surely in tearing to pieces he was torn to pieces, and I have not seen him hitherto.

29. And

29. And ye also take this from (being) with my faces, and hurt may happen to him, and ye will cause my grey hair to go down in evil to the grave.

30. And now, when I shall come to thy servant my father, and the boy he is not with us, and his soul is bound in his soul.

31. And it shall come to pass, when he sees that the boy is not, he will die, and thy servants shall cause the grey hair of thy servant our father to go down in sorrow to the grave.

32. Because thy servant was surety for the boy from with my father, saying, if I shall not bring him back to thee, and I shall sin to my father all days.

33. And now let thy servant, I pray, remain in the place of the boy a servant to my lord, and let the boy go up with his brethren.

34. Because how shall I go up to my father, and the boy he is not with me, peradventure I shall see the evil which shall find my father.

THE CONTENTS.

5728. **THE** subject treated of in this chapter, in the internal sense, is concerning the medium between the internal celestial man, and the external natural; first, that the internal celestial man filled the medium with spiritual truth from himself. The medium is Benjamin; the spiritual truth appertaining to him is the silver cup of Joseph; the internal celestial man is Joseph; the external natural man are the ten sons of Jacob.

5729. The subject next treated of is concerning the temptation of the external natural man, and this until they submitted themselves of their own accord to the internal celestial. The temptation is described by their being convicted of the crime laid to their charge, and their returning in despair to Joseph; the submission of their own accord is described by their all offering themselves for servants, and Judah in their stead; the conjunction of the external man with the internal is not effected without temptation and spontaneous submission.

5730. In the representative historical sense, the subject here treated of is concerning the posterity of Jacob, that they were rejected, but that they obstinately insisted on being representative; that they were rejected, is meant by the circumstance of Joseph being willing to dismiss them, and only to retain Benjamin; that they obstinately insisted, is involved in the contents of their confession and supplication.

THE

THE INTERNAL SENSE.

5731. Verses 1, 2. *AND he commanded him who was over his house, saying, Fill the wallets of the men with food, as much as they can bear, and place every one's silver in the mouth of his wallet. And my cup, the cup of silver, place in the mouth of the wallet of the youngest, and the silver of his corn; and he did according to the word of Joseph which he spake. And he commanded him who was over his house, saying, signifies influx from himself: Fill the wallets of the men with food, signifies into the natural principle with the good of truth: As much as they can bear, signifies to sufficiency: And place every one's silver in the mouth of his wallet, signifies with truth anew in the exterior natural principle: And my cup, the cup of silver, place in the mouth of the wallet of the youngest, signifies interior truth given to the medium: And the silver of his corn, signifies the truth of good: And he did according to the word of Joseph which he spake, signifies that it was so done.*

5732. "And he commanded him who was over his house, saying,"—that hereby is signified influx from himself, appears from the signification of commanding, as denoting influx, see n. 5486; and from the signification of who was over his house, as denoting who communicated; that it was from himself, viz. from the celestial internal, which Joseph represents, is evident. The reason why to command denotes influx is, because in heaven no one is commanded or ordered, but thought is communicated, and he to whom it is communicated acts willingly according thereto; the communication of thought, with a desire which wills that somewhat be done, is influx, and on the part of the recipient is perception; wherefore by commanding is also signified perception, n. 3661, 3682. Moreover, in heaven they not only think, but also discourse together, yet concerning those things which are of wisdom, but in their discourse there is nothing of command to another, for no one wills to be a Lord, and thereby to regard another as a servant, but every one is willing to minister and serve another. Hence it is evident what is the quality of the form of government in the heavens; this form is described by the Lord in Matthew, "It shall not be so, amongst you; but whosoever would be great amongst you, ought to be your minister; and whosoever would be first, ought to be your servant," xx. 26, 27. And again, "He that is greatest of you, shall be your servant; and whosoever shall
"exalt

“exalt himself, shall be humbled, and whosoever shall humble himself shall be exalted,” xxiii. 11, 12. So he doeth, who from the heart loveth the neighbour, or who is sensible of delight and blessedness in doing good to others without any view to himself, that is, who hath charity towards the neighbour.

5733. “Fill the wallets of the men with food”—that hereby is signified into the natural principle with the good of truth, appears from the signification of wallet, as denoting the exterior natural principle, see n. 5497; and from the signification of food, as denoting the good of truth, see n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655; from these considerations it is evident, that by commanding him who was over his house to fill the wallets of the men with food, is signified influx from himself into the natural principle with the good of truth. Inasmuch as frequent mention occurs of the good of truth and the truth of good, it may be expedient to say what is the difference; he who doth not know what the celestial church is in respect to the spiritual, cannot in any wise know the difference; the truth of good is of the celestial church, and the good of truth is of the spiritual church; with those who were of the celestial church, good was implanted in the will part, where is the proper seat of good, and from that good, that is, by that good from the Lord, they had a perception of truth, hence they had the truth of good; but with those who are of the spiritual church, good is implanted in the intellectual part by truth, for all truth is of the intellectual part, and by truth they are led to good, for to do the truth is to them good, hence they have the good of truth; this (viz. the good of truth) is properly predicated of those who are of the spiritual church, but the truth of good, although not properly, is also predicated of them; on which subject we shall speak elsewhere.

5734. “As much as they can bear”—that hereby is signified to sufficiency, may be manifest without explication.

5735. “And place every one’s silver in the mouth of his wallet”—that hereby is signified with truth anew in the exterior natural principle, appears from the signification of silver, as denoting truth, see n. 1551, 2954, 5658; and from the signification of the mouth of a wallet, as denoting the threshold of the exterior natural principle, see n. 5497. What the exterior natural principle is, and what the interior, may be seen, n. 4570, 5118, 5126, 5497, 5649. The reason why truth anew is denoted is, because silver also had been before stored up in the mouth of their wallets, see the foregoing chapter, verses 25, 27, 28, 35.

5736. "And my cup, the cup of silver, place in the mouth of the wallet of the youngest"—that hereby is signified interior truth given to the medium, appears from the signification of a cup of silver, as denoting the truth of faith which is from the good of charity, see n. 5120; and whereas it is said my cup, or the cup of Joseph, it denotes interior truth; Benjamin, inasmuch as he represents a medium, also as to truth, represents interior truth, n. 5600, 5631, thus spiritual truth, n. 5639; and from the signification of the mouth of a wallet, when it is predicated of Benjamin as a medium, as denoting where it is adjoined to the natural principle, for a medium, that it may be a medium, communicates with the external and with the internal, see n. 5411, 5413, 5586, it's exterior is here the natural principle; and from the representative of Benjamin, who is here the youngest, as denoting a medium, see n. 5411, 5413, 5443, 5688. From these considerations it is manifest what is signified by the circumstance of Joseph placing the cup of his silver in the wallet of Benjamin.

5737. "And the silver of his corn"—that hereby is signified the truth of good, appears from the signification of silver, as denoting truth, see n. 1551, 2954, 5658; and from the signification of corn, as denoting good, see n. 5205, 5410; for the interior or spiritual truth, which proceeds from the internal celestial principle, which is Joseph, is the truth of good; what the truth of good is, see just above, n. 5733.

5738. "And he did according to the word of Joseph which he spake"—that hereby is signified that it was so done, is evident without explication.

5739. Verses 3, 4, 5. *The morning was light, and the men were sent away, they and their asses. They went forth from the city, not being got far off, and Joseph said to him who was over his house, arise, pursue after the men, and overtake them and say to them, wherefore do ye recompense evil for good? Is it not it in which my Lord drinketh; and he divining divineth in it? ye have ill done what ye have done.* The morning was light, signifies a state of illustration on the occasion: And the men were sent away, they and their asses, signifies that the external natural man was in some degree removed with his truths and scientifics: They went forth from the city, not being got far off, signifies the quantum of removal: And Joseph said to him who was over his house, signifies perception and influx anew: Arise, pursue after the men, signifies that he ought now to adjoin to himself: And overtake them, signifies mediate adjunction: And say to them, wherefore do ye recompense evil for good, signifies why

why is there aversion: is it not it in which my Lord drinketh, signifies that the interior truth appertaining to them was received from the celestial principle: and he divining divineth in it, signifies that the celestial principle knows hidden things from its divine principle: ye have ill done what ye have done, signifies that it is contrary to the divine law to claim it to themselves.

5740. "The morning was light"—that hereby is signified a state of illustration on the occasion, appears from the signification of morning and of being light, as denoting a state of illustration; that morning in the supreme sense denotes the Lord, see n. 2405, 2780, wherefore when it is said, the morning was light, it signifies a state of illustration, for all illustration is from the Lord: that to rise in the morning denotes also a state of illustration, see n. 3458, 3723.

5741. "And the men were sent away, they and their asses"—that hereby is signified that the external natural man was in some degree removed with his truths and scientifics, appears from the representation of the sons of Jacob, who are here the men, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5427, 5458, 5512; consequently as denoting the external natural man, n. 5680; and from the signification of asses, as denoting scientifics, see n. 5492; and from the signification of being sent away and not far off, as denoting in some degree removed, viz. the external natural man; hence it is evident, that by the men being sent away, they and their asses, and not being got far off, is signified the external natural man in some degree removed with his truths and scientifics, viz. from the celestial internal principle which is represented by Joseph. As to what concerns the signification of asses, it is to be noted, that they had another signification when they served for riding on, for judges, kings, and their sons rode upon he-asses, she-asses, and also mules, and on such occasion they signified truth and good rational, and also natural, see n. 2781; hence it was that the Lord as a judge, and also a king, when he entered Jerusalem, rode upon a she-ass with a foal; for this was a badge of judgment, and a badge of royalty: but asses had another signification when they served for carrying a burden, as in the present case, on which occasion they signified scientifics; nor are scientifics otherwise circumstanced; he who, in thinking of the things which relate to man's interiors, goes no further than to the scientifics which are of the memory, supposes that the all of man consists in scientifics, not knowing that scientifics are the lowest things appertaining to man, and such as for the most part are stored up when the body dies, see n. 2475, 2476,

2477, 2479, 2480; but the things which are in those scientifics, viz. truth and good, with their affections, remain; and also with the evil there remain the false and evil principles with their affections; scientifics are as it were the body thereof; so long as man lives in the world, he hath those principles, viz. truth and good, or the false and evil, in scientifics, for these latter are what contain; and inasmuch as scientifics contain, and thereby, as it were, carry interior things, therefore they are signified by asses, which serve for carrying burdens.

5742. "They went forth from the city not being got far off"—that hereby is signified the quantum of removal, may be manifest from what goes before.

5743. "And Joseph said to him who was over his house"—that hereby is signified perception and influx anew, appears from the signification of saying in the historicals of the word, as denoting to perceive, concerning which see frequently above; and inasmuch as it denotes perception in respect to him who hears and receives, it denotes influx in respect to him who saith; for they mutually answer to each other; that the expression, "he commanded him who was over the house," denotes influx from himself, may be seen, n. 5732.

5744. "Arise, and pursue after the men"—that hereby is signified that he ought now to adjoin to himself, appears from the signification of pursuing after the men and overtaking them, as denoting to adjoin, for to pursue denotes a mind to adjoin, and to overtake denotes adjunction. The subject treated of in what follows of this chapter is concerning the return of the sons of Jacob, and in the following chapter, concerning the manifestation of Joseph, by which circumstances is signified the conjunction of the celestial of the spiritual principle with truths in the natural: hence it is evident that by pursuing after the men is signified that he ought now to adjoin to himself.

5745. "And overtake them"—that hereby is signified mediate adjunction, appears from the signification of overtaking them, when applied to him who was over Joseph's house, as denoting mediate adjunction.

5746. "And say to them, wherefore do ye recompense evil for good"—that hereby is signified why is there aversion, appears from the signification of recompensing evil for good, as denoting to avert themselves; for evil is nothing else but aversion from good, for they who are in evil, spit out good, viz. the spiritual good which is of charity and faith: that evil is aversion, is manifest from the evil in the other life, in that they appear in the light of heaven with the feet upwards, and with the head

head downwards, n. 3641, thus altogether inverted, consequently averted.

5747. "Is it not it in which my Lord drinketh"—that hereby is signified that the interior truth appertaining to them was received from the celestial principle, appears from the signification of cup, which is meant by it in which my Lord drinks, as denoting interior truth, see n. 5736; and from the representation of Joseph, who is here my Lord, as denoting the celestial of the spiritual, see n. 5307, 5331, 5332, in this case the celestial principle, because the subject treated of is concerning interior truth, which is spiritual and proceeds from him: that it was received, is signified by the cup at Joseph's command being stored up in the mouth of Benjamin's wallet. They are charged with blame as if they had taken the cup; the reason why they were charged with blame, and yet the cup was stored up, is also manifest from the interior sense, which is this; the truth, which is given by the Lord, is at first received as if it was not given; for man before regeneration supposes, that he procures for himself truth, and so long as he supposes this, he is in spiritual theft; that for any one to claim to himself, and to attribute to himself good and truth for righteousness and merit, is to take from the Lord what is His, may be seen, n. 2609, 4174, 5135, that this might be represented, was the reason why it was so done by Joseph, nevertheless their being charged with theft was with a view to effecting conjunction, for man, until he is regenerated, cannot do otherwise than believe so; he saith indeed with his mouth, in conformity to what he hath been taught by doctrine, that all the truth of faith and good of charity is from the Lord, but still he doth not believe this until faith is implanted in good; it is then that he first acknowledges it from the heart: it is one thing to confess from doctrine, and another to confess from faith; the generality of people can confess from doctrine, even they who are not principled in good, for doctrine to them is merely science, but none can confess from faith except they who are principled in spiritual good, that is in charity towards the neighbour. That they were convicted of theft to the intent that conjunction might be effected, is evident also from this circumstance, that thereby Joseph brought them back to himself, and for some time kept them in the thought concerning that deed, and afterwards that he manifested himself to them, that is, conjoined.

5748. "And he divining divineth in it"—that hereby is signified that the celestial principle knows hidden things from its divine principle, appears from the signification of divining, as denoting

denoting to know hidden things; the reason why it is said from the divine principle is, because the celestial of the spiritual principle, which is Joseph, represents truth from the divine principle, or truth containing the divine principle, see n. 5704.

5749. "Ye have ill done what ye have done"—that hereby is signified that it is contrary to the divine law to claim it to themselves, appears from the signification of the theft, which is here meant by the evil which they did, as denoting to claim to themselves what is of the Lord, viz. the truth which is represented by Joseph's cup of silver, see n. 5747; that this is contrary to the divine law, is evident, see n. 2609. The reason why man ought not to claim any thing to himself which is from the Lord, thus ought not to claim truth and good, is that he may be in the truth; and so far as he is in the truth, so far he is in the light in which the angels in heaven are, and so far as he is in that light, so far he is in intelligence and wisdom, and so far as he is in intelligence and wisdom, so far he is in happiness; this is the reason why man ought to acknowledge in faith of the heart, that there is nothing of truth and good from himself, but all from the Lord; and this because it is so.

5750. Verses 6, 7, 8, 9, 10. *And he overtook them, and spake to them those words. And they said to him, wherefore doth my Lord speak according to these words? Be it far from thy servants to do according to this word. Lo, the silver which we found in the mouth of our wallets, we brought back to thee from the land of Canaan; and how shall we steal out of the house of thy Lord silver or gold? (He) with whom it is found of thy servants, let him die, and also we will be to my Lord for servants. And he said, also now according to your words so be it, (he) with whom it is found shall be my servant, and ye shall be guiltless. And he overtook them, signifies mediate adjunction: and spake to them those words, signifies the influx of this thing: and they said to him, signifies apperception: wherefore doth my Lord speak according to these words, signifies reflection why such a thing flows-in: be it far from thy servants to do according to this word, signifies when it is not from the will: lo, the silver which we found in the mouth of our wallets, signifies when truth was given gratis: we brought to thee from the land of Canaan, signifies let it be submitted from a religious principle: and how shall we steal out of the house of thy Lord silver or gold, signifies why then shall we claim to ourselves truth and good which is from the celestial divine (principle:) (He) with whom it is found of thy servants let him die, signifies that he is damned who doeth such a thing: and also we will be to my Lord for servants,*

servants, signifies that they shall be associated without freedom grounded in the proprium for ever : and he said, also now according to your words, signifies that indeed it is so from justice : so be it, signifies a milder sentence : (He) with whom it is found shall be my servant, signifies that (he) with whom it is, shall be for ever without his own proper liberty : and ye shall be guiltless, signifies that the rest shall be at their own disposal, because not together in fault.

5751. "And he overtook them"—that hereby is signified mediate adjunction, appears from what was said above, n. 5745.

5752. "And spake to them those words"—that hereby is signified the influx of this thing, appears from the signification of speaking, as denoting influx, see n. 2951, 3037, 5181 ; and from the signification of these words, as denoting a thing ; thing also in the original tongue is expressed by the same expression.

5753. "And they said to him"—that hereby is signified apperception, appears from the signification of saying in the historicals of the word, as denoting perception.

5754. "Wherefore doth my Lord speak according to these words"—that hereby is signified reflection why such a thing flows-in, appears from the signification of speaking, as denoting to flow-in ; and from the signification of according to these words, as denoting that thing or such a thing, spoken of just above, n. 5752 ; reflection is involved in the term, *wherefore*, which is a term of self-interrogation.

5755. "Be it far from thy servants to do according to this word"—that hereby is signified when it is not from the will, viz. the will of claiming truth to themselves, appears from the signification of doing, as denoting to will, for every deed is of the will ; the deed itself is natural, and the will is the spiritual principle in which the deed originates : that it is not, viz. from the will, is signified by the expression, "Be it far from thy servants."

5756. "Lo, the silver which we found in the mouth of our wallets"—that hereby is signified when truth was given gratis, appears from the signification of silver, as denoting truth, see n. 1551, 2954, 5658 ; and from the signification of we found, as denoting what was given gratis, for the silver of every one's corn was restored to them, thus was given gratis, see n. 5530, 5624 ; and from the signification of the mouth of the wallets, as denoting the threshold of the exterior natural principle, see n. 5497.

5757. "We brought back to thee from the land of Canaan"—that hereby is signified let it be submitted from a religious principle, appears from the signification of bringing back, as denoting

denoting to submit, see n. 5624; and from the signification of the land of Canaan, as denoting a religious principle; the land of Canaan signifies various things, by reason that it signifies such a principle as includes very many things, for it signifies the Lord's kingdom, and it signifies the church, consequently also the Man of the church, for he is a church, and whereas it signifies those things, it signifies also the celestial principle which is of the church, viz. the good of love, and also its spiritual principle, which is the truth of faith, and so forth, in the present case therefore the religious principle which is of the church; for from the religious principle of the church it is, that no one ought to claim to himself truth and good. From these considerations it is evident, why one expression sometimes signifies several things, for when in the complex it involves several things, it then also signifies those things which it involves, according to the series of things in the internal sense. That the land of Canaan denotes the Lord's kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705; and that it denotes the church, see n. 3686, 3705, 4447; from these flow the rest of its significations.

5758. "And how shall we steal from the house of thy Lord silver or gold"—that hereby is signified, why then shall we claim to ourselves truth and good which is from the celestial divine (principle,) appears from the signification of stealing, as denoting in the spiritual sense to claim to one's self what is the Lord's, see above n. 5749; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658; and from the signification of gold, as denoting good, see n. 113, 1551, 1552, 5658. The subject treated of in this chapter throughout is concerning spiritual theft, which consists in any one claiming to himself the good and truth which is from the Lord; this is a thing of so great moment, that a man after death cannot be admitted into heaven, until he acknowledges in heart that nothing of good and truth is from himself, but from the Lord, and that whatsoever is from himself is nothing but evil; that this is the case, is shewn to man after death by abundance of experience; that all good and truth is from the Lord, the angels in heaven perceive manifestly, and moreover that by the Lord they are withheld from evil, and kept in good, and thence in truth, and this by a mighty force: this also has been given me to perceive evidently now for several years, and also that so far as I have been left to the proprium or to myself, so far I have been overflowed with evils, and so far as I have been withheld thence by the Lord, so far I have been elevated from evil into good; wherefore for any one to claim to himself truth and good, is
contrary

contrary to the universal principle ruling in heaven, and also contrary to the acknowledgment that all salvation is of mercy, that is, that man of himself is in hell, but that he is of mercy drawn thence by the Lord; neither can man be in humiliation, consequently he cannot receive the Lord's mercy (for this flows-in only in humiliation or into a humble heart), unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord; moreover without this acknowledgment he attributes to himself for merit whatsoever he doeth, and finally for justice, for to claim to himself the truth and good which is from the Lord, is to justify himself; hence all evils derive their source, for in such case he respects himself in singular the things which he doeth to his neighbour, and the consequence of such self-respect is, that he loveth himself above all others, whom he thus despiseth, if not in mouth, yet in heart.

5759. "[He] with whom it is found of thy servants, let him die"—that hereby is signified that he is damned who doeth such a thing, appears from the signification of dying, as denoting to be damned, for spiritual death is nothing but damnation: that they who claim to themselves the truth and good which is the Lord's, cannot be in heaven, but that they are out of heaven, is evident from what was said just above, n. 5758; and they who are out of heaven, are damned; but the above law is a law of judgment from truth, but when judgment is at the same time done from good, in this case they, who do truth and good, and from ignorance or simplicity attribute those principles to themselves, are not damned, but in the other life by a mode of vastation are liberated, and moreover, since every one ought to do truth and good as from himself, but still to believe that it is from the Lord, see n. 2882, 2883, 2891, when he doeth so; he then, as he grows up and increases in intelligence and faith, puts off the above fallacy, and at length in heart acknowledges that all his endeavour to do good, and to think truth, was and is from the Lord; wherefore also he, who was sent by Joseph, confirms indeed that judgment, but presently rejects it, viz. that he should die with whom the cup was found, for he says. "also now according to your words so be it, [he] "with whom it is found shall be my servant, and ye shall be "guiltless," by which words is signified a milder sentence. But the case is otherwise with those, who do this not from ignorance and simplicity, but from principles which they have confirmed by faith and also by life; nevertheless, inasmuch as they do good, the Lord from mercy reserves with them somewhat of ignorance and simplicity. 5760.

5760. “And also we will be to my Lord for servants”—that hereby is signified that they shall be associated without freedom grounded in the proprium for ever, appears from the signification of the expression *also we*, as denoting being associated; and from the signification of being for servants, as denoting to be without freedom derived from the proprium; for he who is a servant is without freedom grounded in the proprium, being dependent on the proprium and freedom of his Lord: what it is to be without freedom grounded in the proprium, will be shewn, by the Divine Mercy of the Lord, in what follows.

5761. “And he said, also now according to your words”—that hereby is signified that indeed it would be so from the principle of justice, appears from what was explained just above, n. 5758, 5759; that it would be so from the principle of justice, viz. that he should die who doeth this, is signified by the expression, “also now according to your words;” but a milder sentence now follows.

5762. “So be it”—that hereby is signified a milder sentence, appears from what now follows, where that milder sentence is dictated.

5763. “[He] with whom it is found shall be my servant”—that hereby is signified that [he] with whom it is, shall be for ever without his own proper liberty, appears from the signification of a servant, as denoting to be without proper liberty, according to what was said above, n. 5760. The case herein is this; Joseph’s cup of silver, placed by Joseph’s order with Benjamin, signifies interior truth, n. 5736, 5747; he who is in interior truth, knows that all truth and good is from the Lord, and also that all freedom grounded in the proprium, or in man himself, is infernal, for man, when he doeth or thinketh any thing from his own proper freedom, doeth and thinketh nothing but evil, in consequence whereof he is a servant of the devil, for all evil flows in from hell; he is also sensible of delight in that freedom, because it agrees with the evil in which he is, and into which he was born; wherefore this proper freedom must be put off, and in it’s stead must be put on celestial freedom, which consists in willing good, and thence doing good, and in desiring truth, and thence thinking truth; when a man receives this freedom, he is then a servant of the Lord, and in this case in essential freedom, but not in the servile principle in which he was heretofore, which appeared as freedom: this now it is to be for ever without proper freedom; what freedom is, and whence it is, may be seen, n. 2870 to 2893, and that essential freedom consists in being led of the Lord, n. 2890.

5764.

5764. "And ye shall be guiltless"—that hereby is signified that the rest shall be at their own disposal because not together in fault, appears from the signification of guiltless in respect to a servant, as denoting to be at his own disposal; because not together in fault, is a consequence. Amongst the Gentiles it was formerly a custom, when one sinned, to make his companions also sharers in his guilt, yea even to punish a whole house for the crime of one of its inhabitants; but such a law is derived from hell; for there all companions conspire together to do evil; for the infernal societies are so constituted, that they act together in unity against what is good, thus they are kept in consociation, although each individual cherishes deadly hatred against another; their union and friendship is that of robbers; hence, inasmuch as in hell companions conspire together to do evil, when they do evil they are all punished: but to exercise this law in the world also, is to act altogether contrary to the divine order, for in the world the good are consociated with the bad, because no individual is acquainted with another's interiors, neither in most cases is he concerned about them, and therefore the divine law for men is, that every one should suffer the punishment of his own iniquity; on which subject it is thus written in Moses, "The fathers shall not die because of the sons, and the sons shall not die because of the fathers; every one shall be put to death in his own sin," Deut. xxiv. 16; and in Ezechiel, "The soul which hath sinned it shall die, neither shall the father bear the iniquity of the son, the justice of the just shall be upon him, and the impiety of the impious shall be upon him," xviii. 20. From these considerations it is evident, how the case is with what the sons of Jacob here said, "[he] with whom it is found of thy servants, let him die, and also we will be to my Lord for servants;" but he who was sent by Joseph, changed that judgment and said, "[he] with whom it is found shall be my servant, and ye shall be guiltless;" in like manner in what follows, where Judah saith to Joseph, "Behold we are servants to my Lord, even we, even [he] in whose hand the cup was found; and Joseph said, be it far from me to do this, the man in whose hand the cup was found, he shall be my servant, and go ye up in peace to your father," verses 16, 17.

5765. Verses 11, 12. *And they hastened, and caused to descend every one his wallet to the earth, and they opened every one his wallet. And he searched, beginning in the eldest, and leaving off in the youngest, and the cup was found in Benjamin's wallet.* And they hastened, signifies impatience: and caused to descend every one his wallet to the earth, signifies that they

brought those things which were in the natural principle even to things sensual: and they opened every one his wallet, signifies that thereby they might manifest the thing to themselves: and he searched, signifies investigation: beginning in the eldest, and leaving off in the youngest, signifies order: and the cup was found in Benjamin's wallet, signifies that interior truth from the celestial principle was with the medium.

5766. "And they hastened"—that thereby is signified impatience, appears from the signification of hastening, when they are in the ardour of exculpating themselves, as denoting impatience.

5767. "And caused to descend every one his wallet to the earth"—that hereby is signified that they brought those things which were in the natural principle even to things sensual, appears from the signification of causing to descend, when it has respect to those things which follow, as denoting to bring to; and from the signification of wallet, as denoting the exterior natural principle, see n. 5497; and from the signification of the earth, when it is said that they caused to descend thereto, as denoting what is lowest and last, thus the sensual principle, for the sensual principle is the lowest and last, inasmuch as sensual things are set in the threshold to the world which encompasses without: to bring to things sensual is altogether to confirm that a thing is so, for in such case the thing is brought down even to the witness of the things of sense.

5768. "And they opened every one his wallet"—that hereby is signified that thus they might manifest the thing to themselves, appears from the signification of opening a wallet, as denoting to open what is in the natural principle, thus to manifest a thing.

5769. "And he searched"—that hereby is signified investigation, appears without explication.

5770. "Beginning in the eldest, and leaving off in the youngest"—that hereby is signified order, appears from what was said, n. 5704.

5771. "And the cup was found in Benjamin's wallet"—that hereby is signified that interior truth from the celestial principle was with the medium, appears from the signification of cup, as denoting interior truth, see n. 5736; and from the representation of Benjamin, as denoting a medium, see n. 5412, 5413, 5443; that that truth from the celestial principle was with the medium, is signified by the cup being placed in Benjamin's wallet at the command of Joseph. How the case herein is, is clear from what hath been before said.

5772.

5772. Verses 13, 14, 15, 16, 17. *And they rended their garments, and every one laid his load upon his ass, and they returned to the city. And Judah went in and his brethren to the house of Joseph, and he yet he was there; and they fell before him to the earth. And Joseph said to them, what deed is this which ye have done, knew ye not that a man, who is as I, divining divineth? And Judah said, what shall we say to my Lord, what shall we speak, and how shall we be justified? God hath found the iniquity of thy servants; behold we are servants to my Lord, even we, also [he] in whose hand the cup was found. And he said, be it far from me to do this, the man in whose hand the cup was found, he shall be my servant, and go ye up in peace to your father.* And they rended their garments, signifies mourning: and every one laid his load upon his ass, and they returned to the city, signifies that from sensuals truths were brought back into scientifics: and Judah went in and his brethren, signifies the good of the church with it's truths: to the house of Joseph, signifies communication with the internal: and he yet he was there, signifies foresight: and they fell before him to the earth, signifies humiliation: and Joseph said to them, signifies their perception on the occasion: what is this deed which ye have done, signifies that to claim to themselves what is not their's, is an enormous evil: knew ye not that a man, who is as I, divining divineth, signifies that it cannot be hidden from him who seeth things future and concealed: and Judah said, signifies perception given to the good of the church in the natural principle: what shall we say to my Lord, what shall we speak, signifies fluctuation: and how shall we be justified, signifies that we are guilty: God hath found the iniquity of thy servants, signifies confession: behold we are servants to my Lord, signifies that they should be deprived of their own proper freedom for ever: even we, signifies as well the associated: also (he) in whose hand the cup was found, signifies as he with whom was interior truth from the celestial divine principle: and he said, be it far from me to do this, signifies that it shall in no wise be so done: the man in whose hand the cup was found, signifies but that he with whom is interior truth received from the divine (principle:) he shall be my servant, signifies that he shall be subjected for ever: and go ye up in peace to your father, signifies that the associated, with whom that truth is not, should return to their former state.

5773. "And they rended their garments"—that hereby is signified mourning, appears from the signification of rending garments, as denoting mourning on account of lost truth, see n.

4763, in the present case on account of truths derived from the proprium, which they could not any longer claim to themselves, because they offered themselves for servants, as well before him who was over Joseph's house, verse 9, as before Joseph himself, verse 16; whereby is signified that they were without freedom derived from the proprium, thus without truths derived from themselves. As to what concerns mourning on account of truths derived from the proprium, which is signified by their rending their garments, and offering themselves for servants, it is to be noted, that with those who are regenerated there is a turning, consisting in this, that whereas they were first led by truth to good, they are afterwards led from good to truth; when this turning takes place, or when the state is changed, and becomes inverted in regard to the foregoing, in this case is mourning, for in this case they are let into temptation, whereby the things of the proprium are weakened and debilitated, and good is insinuated, and with good a new will-desire, and with this a new freedom, thus a new proprium: this is represented by Joseph's brethren from despair returning to Joseph, and offering themselves to him for servants, and being detained a considerable time in that state; and by Joseph's not manifesting himself to them until after that temptation; for when temptation is past, the Lord shines in with comfort.

5774. "And every one laid his load upon his ass, and they returned into the city"—that hereby is signified that from sensuials (things of sense) truths were brought back into scientifics, appears from the signification of ass, as denoting what is scientific, see n. 5492; the reason why loading an ass signifies to bring back from sensuials is, because by causing their wallets to descend to the earth, is signified to bring those things which are in the natural principle even to sensuials, see n. 5767; to lift up their wallets thence is here meant by loading; and from the signification of city, as denoting doctrinal truth, see n. 402, 2450, 2943, 3216. It may be expedient to explain briefly what is meant by bringing truths back from sensuials to scientifics; sensuials are one thing, scientifics another, and truths another; they mutually succeed each other, for from sensuials exist scientifics, and from scientifics truths; for the things which enter by the senses are stored up in the memory, and thence man concludes what is scientific, or from them perceives the scientific which he learns; from scientifics he next concludes truths, or from them he perceives the truth which he learns; thus also every man advances from boyhood as he grows up; when he is a boy he thinks and apprehends things from sensuials; as he advances in

in age, he thinks and apprehends things from scientifics, and afterwards from truths; this is the way to the judgment into which man grows by age; hence it may be manifest that sensu-als, scientifics, and truths are distinct, yea also remain distinct, insomuch that man is sometimes in sensu-als, as is the case when he thinks nothing else but what sensu-als present; sometimes in scientifics, as is the case when he elevates himself from sensu-als, and thinks interiorly; and sometimes in truths, which are concluded from scientifics, as is the case when he thinks yet more interiorly; every one who reflects, may know these things of himself; man may also bring down truths into scientifics, and see the former in the latter; and likewise he may bring down scientifics into sensu-als, and in the latter contemplate the former; as also *vice versa*. From these considerations now it is evident what is meant by bringing those things, which are in the natural principle, even to sensu-als, and from sensu-als to bring back truths into scientifics.

5775. "And Judah went in and his brethren"—that hereby is signified the good of the church with it's truths, appears from the representation of Judah, as denoting the good of the church, see n. 5583, 5603; and from the representation of his brethren, as denoting truths in the natural principle. The reason why Judah went in, and spake with Joseph, but not Reuben the first-born, or another of them, is, because Judah principally represented good, and it is good which communicates with the celestial principle from the divine, but not truths, for truths have no communication with the divine (being or principle) but by good; hence it is that Judah alone spake.

5776. "To the house of Joseph"—that hereby is signified communication with the internal, appears from the signification of entering into a house, as denoting communication; and from the representation of Joseph, as denoting what is internal, see n. 5469. The reason why entering into a house denotes communication is, because by house is signified the man himself, n. 3128, 5023, thus what constitutes the man, viz. his mind with truth and good, n. 3538, 4973, 5023, wherefore when mention is made of entering a house, it denotes to enter into his mind, thus to have communication.

5777. "And he yet he was there"—that hereby is signified foresight, may appear from this consideration, that it was foreseen by Joseph that they would return, and that on this account he remained at home, to the end that he might manifest himself to Benjamin, and consequently to the rest; in the internal sense, that conjunction of the truths in the natural principle might be effected with the celestial divine principle. The term foresight

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is used, because in the supreme sense the Lord is treated of, who in that sense is Joseph.

5778. "And they fell before him to the earth"—that hereby is signified humiliation, appears without explication.

5779. "And Joseph said to them"—that hereby is signified their perception on the occasion, appears from the signification of saying, as denoting perception; the reason why it denotes their perception is, because Joseph saith, and by Joseph is represented the internal, and from the internal, that is, through the internal from the Lord comes all perception, there being no other source of perception, nor even of sensation; it appears that sensation, and also apperception, come by influx from what is external, but it is a fallacy; for the internal principle is what hath sensation through the external, the senses placed in the body being nothing but organs or instruments subservient to the internal man, that he may be sensible of the things which are in the world, wherefore the internal flows-in into the external, that it may have sensation, to the end that it may thence apperceive and be perfected; but not *vice versa*.

5780. "What deed is this which ye have done"—that hereby is signified that to claim to themselves what is not their own is an enormous evil, appears from the signification of the theft which they were charged with, as denoting to claim to themselves the truth and good which is the Lord's; this is the deed which is meant in the internal sense; what the quality of that evil is, may be seen above, n. 5749, 5758.

5781. "Knew ye not that a man, who is as I, divining divineth"—that hereby is signified that it cannot be hid from him who seeth future and hidden things, appears from the signification of divining, as denoting to know hidden things from his own divine principle, see n. 5748, and also things future, because it is predicated of the Lord, who is Joseph in the supreme sense; that it cannot be hidden, is evident from the words themselves.

5782. "And Judah said"—that hereby is signified perception given to the good of the church in the natural principle, appears from the signification of saying in the historicals of the word, as denoting perception, according to what hath been frequently shewn above; the reason why it is said to be given is, because all perception comes from the internal, that is, flows-in through the internal from the Lord, see n. 5779; and from the representation of Judah, as denoting the good of the church, see n. 5583, 5603, 5775. As to what concerns the representation of Judah, it is to be noted, that he in the supreme sense represents the

the Lord as to the Divine Love, and in the internal sense his celestial kingdom, see n. 3654, 3881, thus the celestial principle of love in that kingdom; in the present case therefore the good of love of the church in the natural principle, because now he is amongst those who represent the things in the natural principle, which were to be conjoined to the internal.

5783. "What shall we say to my Lord, what shall we speak"—that hereby is signified fluctuation, appears from the affect in these words, as denoting fluctuation.

5784. "And how shall we be justified"—that hereby is signified that we are guilty, appears from the signification of how shall we be justified, that is, that they cannot be justified, as denoting that they are guilty, for he who cannot be justified, is guilty; that they made themselves guilty, is evident from this consideration, that they offered themselves servants to Joseph.

5785. "God hath found the iniquity of thy servants"—that hereby is signified confession, viz. that they had done unjustly, in the present instance because they had sold Joseph, in the internal sense, because they had alienated themselves from truth and good, and thereby had separated themselves from the internal, appears without explication.

4786. "Behold we are servants to my Lord"—that hereby is signified that they should be deprived of their own proper freedom for ever, appears from the signification of servants, as denoting to be without freedom derived from the proprium, see n. 5760, 5763; what is meant by being deprived of freedom derived from the proprium, hath been also shewn in the passages now cited, but whereas it is a point of the greatest moment, it may be expedient to make some further observations on the subject; there is an external man, and there is an internal; the external man is that whereby the internal acts, for the external is only an organ or instrument of the internal; and this being the case, the external should be altogether subordinate and subject to the internal; when he is subject, then heaven through the internal acts into the external, and disposes him to such things as are of heaven; the contrary comes to pass when the external is not subject, but hath dominion; and the external then hath dominion, when man hath for an end the pleasures of the body and of the senses, especially when he hath for an end those things which are of self-love and the love of the world, but not those things which are of heaven; to have for an end is to love the one and not the other; for when he hath such things for an end, he then neither believes any longer that any internal man is given, nor that in himself there is any thing which is to live
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when the body dies; for his internal, inasmuch as it is without dominion, only serves the external in enabling it to think and reason against good and truth, for in such case no other influx is open through the internal; hence also it is, that such persons altogether despise, yea, are averse from those things which are of heaven: from these considerations it is plain, that the external man, which is the same with the natural man, ought to be altogether subject to the internal, which is spiritual, consequently to be without freedom derived from the proprium. Freedom derived from the proprium consists in indulging in all kinds of pleasures, in despising others in comparison with ourselves, in subjugating them to ourselves as servants, or if we cannot subject them, in persecuting them, in hating them, in delighting in the evils which befall them, and especially which we ourselves by study or deceit bring upon them, and in desiring their death; such things come from freedom derived from the proprium; hence it is evident what is man's quality when he is in that freedom, viz. that he is a devil under a human form. But when he loses this freedom, he then receives from the Lord celestial freedom, which is a thing altogether unknown to those who are in the freedom derived from the proprium; these latter suppose, that if this freedom was to be taken away from them, there would nothing of life remain; when nevertheless real life then commences; and real delight, blessedness, and happiness, with wisdom, then comes, because this freedom is from the Lord.

5787. "Even we"—that hereby is signified as well the associated, appears from the signification of the expression *even we*, as denoting the associated, see above, n. 5760.

5788. "Also (he) in whose hand the cup was found"—that hereby is signified as truth interior from the celestial spiritual principle, appears from the signification of the words *in whose hand*, as denoting with whom; and from the signification of the cup, as denoting interior truth, see n. 5736; and from the representation of Joseph, as denoting the celestial divine principle.

5789. "And he said, be it far from me to do this"—that hereby is signified that it should not in any wise be so done, appears without explication.

5790. "The man in whose hand the cup was found"—that hereby is signified he with whom interior truth was received from the divine (being or principle), appears from what was said just above, n. 5788.

5791. "He shall be my servant"—that hereby is signified that he shall be subject for ever, appears from the signification of

of a servant, as denoting to be without freedom derived from the proprium for ever, see just above, n. 5786, thus denoting to be subject for ever.

5792. "And go ye up in peace to your father"—that hereby is signified that the associated, with whom that truth is not, should return to their former state, appears from the representation of the ten sons of Jacob, as denoting the associated with whom the cup was not found, that is, interior truth which is signified by the cup, n. 5736, 5788, 5790; and from the signification of going up in peace to your father, as denoting to return to a former state; for when they are not accepted by the internal, which is Joseph, in this case the former state awaits them.

5793. Verses 18 to 31. *And Judah came to him, and said, by me, my Lord, let thy servant I pray speak a word in the ears of my Lord, and let not thine anger be kindled towards thy servant, because as thou art so is Pharaoh. My Lord asked thy servants, saying, have ye a father or brother? And we said to my Lord, we have a father grown old, and the youngest son of his old age, and his brother is dead, and he alone is left to his mother, and his father loveth him. And thou saidst to thy servants, cause him to come down to me, and I will set mine eye upon him. And we said to my Lord, the boy cannot leave his father, and let him leave his father, and he will die. And thou saidst to thy servants, if your youngest brother doth not come down with you, ye shall not add to see my faces. And it came to pass, when we came up to thy servant my father, we told him the words of my Lord. And our father said, return ye, buy for us a little food. And we said, we cannot go down, if our youngest brother be with us we will go down, because we cannot see the faces of the man, and our youngest brother he be not with us. And thy servant my father said to us, ye know that my wife bare me two. And one went forth from me, and I said, surely in tearing to pieces he was torn to pieces, and I have not seen him hitherto. And ye also take this from (being) with my faces, and hurt may happen to him, and ye will cause my grey hair to go down in evil to the grave. And now when I shall come to thy servant my father, and the boy he is not with us, and his soul is bound in is soul. And it shall come to pass, when he shall see that the boy is not, he will die, and thy servants shall cause the grey hair of thy servant our father to go down in sorrow to the grave. And Judah came to him, signifies communication of the external man with the internal by good: and said, signifies perception: by me, my Lord, signifies supplication: let thy*
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servant I pray speak a word in the ears of my Lord, signifies concerning receiving and hearing : and let not thine anger be kindled towards thy servant, signifies lest he avert himself : because as thou art so is Pharaoh, signifies that he hath dominion over the natural principle : my lord asked his servants, saying, signifies the perception of their thought : have ye a father or brother, signifies that it is good from which (truths in the natural principle are derived) and truth by which (is effected the conjunction of the truths of the church in the natural principle with spiritual good :) and we said to my Lord, signifies reciprocal perception : we have a father grown old, signifies that they have spiritual good from which (truths in the natural principle are derived :) and the youngest son of his old age, signifies truth thence derived which is new : and his brother is dead, signifies that internal good is not : and he alone is left to his mother, signifies that that truth is the only truth of the church : and his father loveth him, signifies that it hath conjunction with spiritual good from the natural principle : and thou saidst to thy servants, signifies perception given : cause him to come down to me, signifies that that truth, which is new, must be subjected to internal good : and I will set mine eye upon him, signifies the influx, in such case, of truth from good : and we said to my Lord, signifies reciprocal perception : the boy cannot leave his father, signifies that that truth cannot be separated from spiritual good ; and let him leave his father, and he will die, signifies that if it should be separated, the church would perish : and thou saidst to thy servants, signifies perception respecting that thing : if your youngest brother doth not come down with you, signifies if it be not subjected to internal good : ye shall not add to see my faces, signifies that thereby would be no mercy and conjunction with truths in the natural principle : and it came to pass, when we came up to thy servant my father, signifies elevation to spiritual good : we told him the words of my Lord, signifies the thought of that thing : and our father said, signifies apperception from spiritual good : return ye, buy for us a little food, signifies that the good of truth ought to be appropriated : and we said, we cannot go down, signifies objection : if our youngest brother be with us, we will go down, signifies unless there be together a conjoining medium : because we cannot see the man's faces, signifies because no mercy and conjunction : and our youngest brother he be not with us, signifies unless by a medium : and thy servant my father said to us, signifies perception from spiritual good : ye know that my wife bare me two, signifies if there be spiritual good which is of the church, that there

there must be internal good and truth: and one went forth from me, signifies the apparent departure of internal good: and I said, surely in tearing to pieces he was torn to pieces, signifies the apperception that it perished by evils and falses: and I have not seen him hitherto, signifies because it vanished: and ye take also this from (being) with my faces, signifies if also new truth departs: and hurt may happen to him, signifies by evils and falses: and ye will cause my grey hair to go down in evil to the grave, signifies that spiritual good would perish, and thereby the internal of the church: and now, when I shall come to thy servant my father, signifies the good of the church corresponding to spiritual good which is of the internal church: and the boy he is not with us, signifies if new truth be not together: and his soul is bound in his soul, signifies since conjunction is close: and it shall come to pass when he shall see that the boy is not, he will die, signifies that spiritual good would perish: and thy servants shall cause the grey hair of thy servant our father to go down in sorrow to the grave, signifies that all will be over with the church.

5794. "And Judah came to him"—that hereby is signified communication of the external man with the internal by good, appears from the signification of coming to speak with any one, as denoting communication; and from the representation of Judah, as denoting the good of the church in the natural principle, see n. 5782; the reason why the communication of the external man with the internal is denoted is, because Judah represents the good of the church in the natural principle or the external man, and Joseph good in the internal: the reason why the communication is by good is, because no communication is given except by good, and not by truth, unless in truth there be good.

5795. "And he said"—that hereby is signified perception, appears from the signification of saying, as denoting perception, concerning which see frequently above.

5796. "By me, my lord"—that hereby is signified supplication, is evident from what follows.

5797. "Let thy servant I pray speak a word in the ears of my Lord"—that hereby is signified concerning reception and hearing, viz. supplication concerning them, appears from the signification of speaking a word, as denoting influx, see n. 2951, 5481, and inasmuch as it denotes influx, it denotes reception on the part of another, n. 5743; and from the signification of ears, as denoting obedience, see n. 4551, 4653, in the present case favourable hearkening or hearing, because an inferior speaks to
a superior

a superior ; hence it is manifest, that by the words, Let thy servant I pray speak a word in the ears of my Lord, is signified supplication concerning reception and hearing.

5798. "And let not thine anger be kindled towards thy servant"—that hereby is signified lest he avert himself, appears from the signification of anger, as denoting aversion, see n. 5034, for he who is angry with another, averts himself from him, inasmuch as he doth not think like him, but in that state against him : that anger is aversion, is evident from several passages in the word, especially from those where anger and wrath are attributed to Jehovah or the Lord, whereby is signified aversion, not that Jehovah or the Lord in any case averts himself, but that man doth so, and when man averts himself, it appears to him as if the Lord did so, for he is not heard ; thus the Word speaks according to appearance. And inasmuch as anger is aversion, it denotes also oppugnance [assault] against good and truth on the part of those who have averted themselves, but on the part of those who have not averted themselves, it doth not denote oppugnance, but repugnance, (*) because the aversion of evil and the false : that anger denotes oppugnance (assault,) was shewn, n. 3614 ; and that it also denotes *aversion*, and likewise *punishment* when good and truth are assaulted, is evident from the following passages, "Wo unto them that decree decrees of iniquity ! they shall fall beneath the bound, and beneath the slain ; yet in all this *his anger shall not return*. Wo to Ashur, *the rod of mine anger*, I will send him against the hypocritical nation, and against *the people of wrath* I will command him ; he doth not think what is right, and his heart doth not meditate what is right," Isaiah x. 1, 4, 5, 6, 7, where anger and wrath denote aversion and oppugnance on the part of man, in which case punishment and non-hearing appear as anger ; and whereas it is on the part of man, it is said, Wo to them that decree decrees of iniquity ; he doth not think what is right, and his heart doth not meditate what is right. Again, "Jehovah (cometh) with *the vessels of his anger* to destroy all the earth ; behold the day of Jehovah cometh, *cruel, with indignation, wrath and anger*, to make the earth a waste, that he may destroy the sinners thereof from off it. I will move the heaven, and the earth shall be moved from it's place, *in the indignation of Jehovah Zebaoth, and in the day of the wrath of his anger*," xiii. 5. 9. 13 ; heaven and earth in this passage denote the church, which, because she had averted herself from truth and good, is described

(*) It may be needful to inform the unlearned reader, that *oppugnance* signifies *making an assault*, *repugnance* resisting an assault made.

described as a waste, and her destruction is described by the indignation, anger, and wrath of Jehovah, when yet the contrary, is altogether the case, viz. that the man, who is in evil, is indignant, is angry, and is wrathful, and also opposeth himself against good and truth; the punishment, which is from evil, is attributed to Jehovah by reason of the appearance; elsewhere in the Word throughout, the last time of the church and it's destruction is called the day of the anger of Jehovah. Again, "Jehovah hath broken the staff of the wicked, the rod of them who bear rule, *thou shalt smite the people in fury, with a stroke not curable, ruling the nations with anger,*" xiv. 5, 6, where the sense is the same, the case in this respect being like that of a culprit, who is punished by the law, and who attributes to the king or the judge, not to himself, the evil of punishment. Again, "Jacob and Israel, because they were not willing to walk in the ways of Jehovah, neither heard his law, *he hath poured out upon him the wrath of anger and the violence of war,*" xlii. 24, 25. And in Jeremiah, "I will fight against you in a stretched-out hand, and a strong arm, and *in anger, and in wrath, and in great fervour. Lest my fury go forth as fire, and burn and be not extinguished* by reason of the wickedness of your works," xxi. 5, 12; in this passage fury, wrath, great fervour, are nothing else but evils of punishment by reason of aversion and oppugnance against good and truth; it is from the divine law that all evil hath with it punishment, and what is wonderful, in the other life evil and punishment cohere, for as soon as an infernal spirit doeth evil above what he is accustomed to do, the punishing spirits are at hand, and punish, and this without advertence; that the evil of punishment is by reason of aversion (from good and truth,) is manifest, for it is said, "By reason of the wickedness of your works." So in David, "He sent into them *the wrath of his anger, indignation and fury,* and straitness, and the letting in of evil angels. He directed the way of *his anger,* he did not hinder their soul from death," Psalm lxxviii. 49, 50. See also Isaiah xxx. 27, 30. Chap. xxxiv. 2. Chap. liv. 8. Chap. lvii. 17. Chap. lxiii. 6. Chap. lxvi. 15. Jeremiah iv. 8. Chap. vii. 20. Chap. xv. 14. Chap. xxxiii. 5. Ezech. v. 13. 17. Deut. ix. 19, 20. Chap. xxix. 19, 20, 22, 23. Rev. xiv. 9, 10. Chap. xv. 7. Wrath, anger, indignation, fury, in these passages also denote aversion, oppugnance, and the punishment thence resulting: the reason why the punishment of aversion and oppugnance is attributed to Jehovah or the Lord, and is said to be anger, wrath, and fury in Him, is, because the nation descended from Jacob was to be kept in the representatives of a church, merely

merely external, in which it could not be kept but by fear and terror on account of Jehovah, and unless it had believed that he did evil to them from a principle of anger and wrath; they who are in things external without an internal principle, cannot be led otherwise to do external things, for they are not influenced by an interior motive of obligation; the simple also within the church, judging from appearance, cannot apprehend any other than that God is angry when any one doeth evil. Nevertheless every one, who reflects, may see that there is nothing of anger, still less of fury appertaining to Jehovah or the Lord, for He is mercy itself, and He is good itself, and infinitely above willing evil to any one; neither doth a man, who is principled in charity towards his neighbour, perpetrate evil to any one; such also is the character of the angels, how much more then must it be the Lord's character? But in the other life the case is this; when the Lord reduces heaven and the societies therein to order, which is done continually on account of new comers, and gives them what is blessed and happy; and when this blessed and happy principle flows-in into the societies which are in the opposite principle, (for in the other life all the societies of heaven have opposite to them societies in hell, whence comes an equilibrium,) and these latter are sensible of a change arising from the presence of heaven, they are instantly angry and wrathful, and burst out into evil, and at the same time in such case incur the evil of punishment; moreover also, when evil spirits or genii approach to the light of heaven, they begin to be tortured and tormented, see n. 4225, 4226; this they attribute to heaven, consequently to the Lord, when yet they themselves are the cause of their own torment, for evil is tortured when it accedes to good; hence it may be manifest, that from the Lord comes nothing but good, and that all evil is from those themselves, who avert themselves, are in an opposite principle, and make oppugnance. From this Arcanum it is evident how the case is.

5799. "Because as thou art so is Pharaoh"—that hereby is signified that he hath dominion over the natural principle, appears from the representation of Pharaoh, as denoting the natural principle in common, see n. 5160; and from the representation of Joseph, as denoting the internal, concerning which see above; that the internal hath dominion over the natural principle, is represented by Joseph's being appointed governor over all the land of Egypt, and also over the whole house of Pharaoh, Gen. chap. xli. 40, 41.

5800. "My Lord asked his servants, saying"—that hereby is signified

signified a perception of their thought, appears from the signification of asking, as denoting to perceive another's thought, see n. 5597; the reason why this is signified by asking is, because in the spiritual world, or in heaven, no one hath need to ask another what he thinks concerning such things as are of his affection, because one perceives another's thought which is derived thence [viz. from affection]; and moreover the internal, which Joseph represents, doth not ask the external which the sons of Jacob represent, for the external hath all that it hath from the internal; hence also it is manifest that by asking is signified a perception of the thought. In the word also frequent mention is made of Jehovah asking man, when yet he is acquainted with all and singular the things which man thinks; but this is done because man believes no other than that his thought is not manifest to any one, inasmuch as it is within himself; this appearance and consequent faith is the ground of such interrogatory inquiry being predicted of Jehovah.

5801. "Have ye a father or brother"—that hereby is signified that it is good from which [truths in the natural principle are derived], and that it is truth by which [is effected the conjunction of the truths of the church in the natural principle with spiritual good], appears from the representation of Israel, who is here the father, as denoting spiritual good, or the good of truth, see n. 3654, 4598; the reason why it is good *from which* [truths in the natural principle are derived] is, because from spiritual good are the truths in the natural principle; and from the representation of Benjamin, who is here the brother, as denoting truth; the reason why it is truth *by which* [is effected the conjunction of the truths of the church in the natural principle with spiritual good] is, because by it is effected the conjunction of the truths in the natural principle, which the sons of Jacob represent, with the spiritual good which Israel represents; and inasmuch as conjunction is effected by it, it is abundantly described how the father loved Benjamin, who represents that truth, and how Judah, with the rest, could not return to their father, unless Benjamin was with them. Concerning this truth see below, n. 5835.

5802. "And we said to my Lord"—that hereby is signified reciprocal perception, appears from the signification of saying, as denoting perception, of which frequent mention has been made above; that the perception is reciprocal, is evident.

5803. "We have an old father"—that hereby is signified that they have spiritual good from which [truths in the natural principle are derived], appears from the representation of Israel, who

who is here the father, as denoting spiritual good from which [truths in the natural principle are derived], concerning which see just above, n. 5801. As to what concerns the representation of Israel, see n. 4286, 4292, 4570, where it is shewn that he represents the spiritual church; and indeed the internal thereof, which is the good of truth, or spiritual good from the natural principle: what spiritual good, or the good of truth is, may be seen, n. 5526, 5733.

5804. "And the youngest son of his old age"(*)—that hereby is signified truth thence derived which is new, appears from the representation of Benjamin, who is here the youngest son, as denoting truth, see above, n. 5801; that son also denotes truth, may be seen, n. 489, 491, 1147, 2629, 3373; and from the signification of old age, as denoting a new [principle] of life, see n. 3492, 4620, 4676; hence it is evident, that by the youngest son of his old age is signified truth which is new. The case herein is this; the man who is regenerating and becoming spiritual, is first led by truth to good, for he doth not know what spiritual good is, or, which is the same thing, what christian good is, except by truth, or by what is of doctrine derived from the word; thus he is initiated into good; afterwards when he is initiated, he is no longer led by truth to good, but by good to truth, for he then from good not only sees the truths which he had before known, but also from good produces new truths, which he had not known before, nor could know; for good hath along with it the property of desiring truths, being, as it were, nourished by them, inasmuch as it is perfected by them; these latter or new truths differ much from the truths which he had before known, for those which he had before known, had little of life, whereas those which he afterwards receiveth, have life from good. When man by truth hath come to good, he is then Israel, and the truth, which in such case is from good, that is, which he receives by good from the Lord, is the new truth which is represented by Benjamin, so long as he was with his father. By this truth good fructifies itself in the natural principle, and produces truths, wherein is good, innumerable; thus the natural principle is regenerated, and becomes by fructification first as a tree with good fruits, and successively as a garden. From these considerations it is evident what is meant by new truth derived from spiritual good.

5805. "And his brother is dead"—that hereby is signified that internal good is not, appears from the representation of Joseph,

(*) In the original it is expressed, *The youngest son of old ages.*

Joseph, as denoting the celestial of the spiritual principle, see n. 4952, 4963, 5249, 5307, 5331, 5332, thus internal good, for this is the same thing with the celestial of the spiritual principle; and from the signification of being dead, as denoting no longer to be, see n. 494. Between the representation of Joseph, as denoting internal good, and the representation of Israel, as denoting spiritual good, the difference is this; Joseph denotes internal good from the rational principle, and Israel denotes internal good from the natural principle, see n. 4286, which difference is such as exists between celestial good, or the good which is of the celestial church, and spiritual good, or the good which is of the spiritual church, which goods have been frequently treated of in the preceding pages; of such internal good, viz. the celestial, it is said that it is not; and this is signified by his brother being dead.

5806. "And he is left alone to his mother"—that hereby is signified that that truth is the only truth of the church, appears from the representation of Benjamin, who is here he that was left alone, as denoting new truth, see just above, n. 5804; and from the signification of mother, as denoting the church, see n. 289, 2691, 2717, 5580. In regard to this point, that the truth which Benjamin here represents, and which is described above, n. 5804, is the only truth of the church, the case is this; this truth is that which is derived from spiritual good, which is Israel, and which Benjamin represents when attendant upon the father, but still more interior truth when attendant upon Joseph: the former truth, which Benjamin attendant upon his father represents, and is called new truth, is what alone makes man to be a church, for in this truth, or in those truths there is life from good, that is, the man, who is principled in the truths of faith grounded in good, is a church, but not the man who is in the truths of faith, and not in the good of charity, for the truths appertaining to this latter are dead, notwithstanding their being the same truths: hence it may be manifest how the case is in respect to this point, that that truth is the only truth of the church.

5807. "And his father loveth him"—that hereby is signified that it hath conjunction with spiritual good from the natural principle, appears from the signification of love, as denoting conjunction, of which we shall speak presently; and from the representation of Israel, who is here the father who loveth him, as denoting spiritual good from the natural principle, see n. 4286, 4598; and from the representation of Benjamin, who is here he whom the father loves, as denoting new truth, see above,

n. 5804, 5806; the conjunction of this truth with that good is what is signified by the father loving him: with this truth there must needs be conjunction, because it is from that good; the conjunction between that truth and good is such as is the conjunction between a father and a son; it is such also as is the conjunction between the mind's will-faculty and its faculty of understanding, for all good is of the will, and all truth is of the understanding; when the will wills what is good, then the good is insinuated into the understanding, and is here formed according to the quality of the good at that time, and this form is truth; and inasmuch as this new truth is thus born, it is evident that there must be conjunction. In regard to love, as denoting conjunction, it is to be remarked, that love is spiritual conjunction, because it is the conjunction of minds, or of the thought and the will of two; hence it is manifest, that love considered in itself is purely spiritual, and that its natural principle is the delight of consociation and conjunction: as to what concerns its essence, love is an harmonic resulting from the changes of state, and the variations in the forms or substances of which the human mind consists; if this harmonic be from a celestial form, it is celestial love; hence it may be manifest, that love cannot derive its origin from any other source than from the divine love itself, which is from the Lord; thus that love is the divine (principle) which flows into forms, and arranges them, that there may be changes of state and variations in the harmony of heaven. But the opposite loves, viz. the loves of self and of the world, are not conjunctions but disjunctions; they appear indeed as conjunctions, but this is the case in consequence of one regarding another as united with himself, so long as he is united in gain, in the pursuit of honours, and in the persecuting and taking vengeance on those who oppose themselves; but no sooner doth the one cease to favour the other, than there is disjunction. It is otherwise with celestial love, which is altogether averse from doing good to any one for the sake of self, but doeth good for the sake of the good which appertains to another, and which he receives from the Lord, consequently for the sake of the Lord himself, in whom the good originates.

5808. "And thou saidst to thy servants"—that hereby is signified perception given, appears from the signification of saying in the historicals of the word, as denoting perception, and because it was to them, it denotes perception given.

5809. "Cause him to come down to me"—that hereby is signified that that truth, which is new, should be subjected to internal good, appears from the signification of causing to come down

down, for to come to the internal principle, that it may be conjoined, denotes to be subjected to it, inasmuch as every thing which is inferior, or exterior, must be made altogether subordinate and subject to what is superior or inferior, that conjunction may exist; and from the representation of Benjamin, who in this case is he whom they were to cause to come down, as denoting new truth, see above, n. 5804, 5806; and from the representation of Joseph, who is he to whom he should come down, as denoting internal good, see above.

5810. "And I will set mine eye upon him"—that hereby is signified influx, in such case, of truth from good, appears from the signification of setting the eye upon any one, as denoting to communicate the truth which is of faith: that the eye corresponds to the intellectual sight, and to the truths of faith, may be seen, n. 4403 to 4421, 4523 to 4534; and whereas to set the eye upon any one denotes communication, it denotes also influx; for the internal good, which Joseph represents, communicates with the truth which Benjamin represents, no otherwise than by influx, inasmuch as this truth is inferior.

5811. "And we said to my Lord"—that hereby is signified reciprocal perception, see above, n. 5802.

5812. "The boy cannot leave his father"—that hereby is signified that that truth cannot be separated from spiritual good, appears from the signification of leaving, as denoting to be separated; and from the representation of Israel, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5807; and from the representation of Benjamin, as denoting new truth, see n. 5804, 5806; this truth is called a boy because it is born last, for this truth is not born until man is regenerated, in which case he receives a new principle of life by this new truth conjoined to good, whence also this truth is signified by the youngest son of old age, n. 5804.

5813. "And let him leave his father, and he will die"—that hereby is signified that if it should be separated, the church would perish, appears from the signification of leaving, as denoting to be separated, see just above, n. 5812; and from the signification of dying, as denoting no longer to be, see n. 494, thus to perish: inasmuch as this truth conjoined to spiritual good constitutes the church, n. 5806, therefore if it should be separated from that good, the church would perish; and moreover Israel, who is here the father, represents the church, n. 4286, but not without this truth.

5814. "And thou saidst to thy servants"—that hereby is signified perception concerning that thing, see above, n. 5808.

5815.

5815. "If your youngest brother doth not come down with you"—that hereby is signified if it be not subjected to internal good, appears from what was said above, n. 5809.

5816. "Ye shall not add to see my faces"—that hereby is signified that thus there will be no mercy and conjunction with truths in the natural principle, appears from the signification of face, when it is predicated of the Lord, as denoting mercy, see n. 222, 223, 5585; hence not to see faces denotes that there is no mercy, n. 5585, 5592, and when there is no mercy, there is also no conjunction, for there is no love, which is spiritual conjunction; the divine love is called mercy in respect to the human race beset with so great miseries: the reason why it signifies that there would be no conjunction with truths in the natural principle is, because by the sons of Jacob, to whom those words were said, are represented truths in the natural principle, n. 5403, 5419, 5427, 5458, 5512. In regard to this circumstance, that there is no mercy and conjunction with truths in the natural principle, unless the truth, which is represented by Benjamin, be subjected to internal good, which is Joseph, the case is this; the truth, which makes man to be a church, is that truth which is from good; for when man is in good, he then from good sees truths, and perceives them, and thereby believes that they are truths, but this in no wise unless he be in good; good is as a little flame, which gives light and illuminates, and causes man to see, to perceive, and to believe truths; for the affection of truth derived from good determines the internal sight thither, and withdraws it from worldly and corporeal things which occasion darkness; such is the truth which Benjamin here represents; that this is the only truth of the church, may be seen n. 5806, that is, the only one which makes man to be a church; but this truth must be altogether subjected to the internal good which is represented by Joseph; for through internal good the Lord flows-in, and gives life to the truths which are beneath, thus also to this truth, which is from spiritual good out of the natural principle, which is represented by Israel, n. 4286, 4598: from these considerations it is also evident, that conjunction is effected by this truth with the truths which are beneath; for unless this truth was subjected to internal good, that hence it may have the influx of good in itself, there would be no reception of the mercy which continually flows-in from the Lord through internal good, for there would be no medium; and if no reception of mercy, there would also be no conjunction: these are the things which are signified by the

the words, "If your youngest brother doth not come down with you, ye shall not add to see my faces."

5817. "And it came to pass, when we came up to thy servant my father"—that hereby is signified elevation to spiritual good, appears from the signification of coming up, as denoting elevation, of which we shall speak presently: and from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 4286, 4598. The elevation, which is signified by coming up, is towards interior things, as in this case from truths in the natural principle, which are represented by the ten sons of Jacob, to spiritual good from the natural principle, which is represented by Israel; for there is an exterior natural principle and an interior, see n. 5497, 5649; in the interior natural principle is the spiritual good, which is Israel, and in the exterior natural principle are the truths of the church, which are the sons of Jacob: hence by coming up to the father is signified elevation to spiritual good.

5818. "And we told the words of my Lord"—that hereby is signified thought of that thing, appears without explication.

5819. "And our father said"—that hereby is signified apperception from spiritual good, appears from the signification of saying in the historicals of the word, as denoting perception, see frequently above; and from the representation of Israel, who is here the father, as denoting spiritual good, see n. 3654, 4286, 4598.

5820. "Return ye, buy for us a little food"—that hereby is signified that the good of truth should be appropriated, appears from the signification of buying, as denoting to appropriate to themselves, see n. 5397, 5406, 5410, 5426; and from the signification of food, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655. Spiritual food is in general all good, but specifically it is the good which is acquired by truth, that is, truth in will and act, for this becomes good from willing and acting, and is called the good of truth; truth, unless it thus becomes good, is of no advantage at all to man in the other life, for when he comes into the other life, it is dissipated, inasmuch as it doth not agree with his will-principle, consequently not with the delight of his love; he who in the world hath learnt the truths of faith, not for the sake of impressing them on his will, and bringing them into act, and thereby turning them into goods, but only for the sake of knowing and teaching them, with a view to honour and gain, although he may thereby acquire in the world the highest degree of reputation for learning, yet in the other life he is deprived of all those truths, and is left to his will.

will-principle, that is, to his life; and in this case he remains such as he had been in his life; and what is surprizing, in such case he holds all the truths of faith in aversion, and in himself denies them, howsoever he had before confirmed them. To turn truths therefore into goods, by willing and acting them, that is, by the life, is what is meant by appropriating to themselves the good of truth, which is signified by the words, Buy ye for us a little food.

5821. "And we said, we cannot go down"—that hereby is signified an objection, appears without explication.

5822. "If our youngest brother be with us, we will go down"—that hereby is signified unless there be a conjoining medium, appears from the representation of Benjamin, who is here the youngest brother, as denoting a conjoining medium, see n. 5411, 5413, 5443, 5639, 5688. In regard to this point, that Benjamin represents the medium between the celestial of the spiritual principle or internal good, which is Joseph, and the truths in the natural principle, which are the ten sons of Jacob, and also that he represents new truth n. 5804, 5806, 5809, the case is this; a medium, that it may be a medium, must derive somewhat from each, viz. from the internal and external, otherwise it is not a conjoining medium; the medium, which Benjamin represents, derives from the external or natural principle it's characteristic of being new truth in that principle, for the new truth which he represents is in the natural principle, because it is from spiritual good derived from the natural principle, which good his father as Israel represents, see n. 5686, 5689; but this medium derives somewhat from the internal, which is represented by Joseph, by influx, thus it derives somewhat from each principle; this is the reason why Benjamin represents a conjoining medium, and also new truth; conjoining truth when with his Father, a conjoining medium when with Joseph. This is the Arcanum, which it is impossible to unfold more clearly; but it cannot be understood except by those who are in the thought, that there appertains to man an internal principle and an external, distinct from each other, and likewise who are at the same time in the affection of knowing truths; such are illustrated by the light of heaven as to the intellectual part, so that they see what others do not see, thus also this Arcanum.

5823. "Because we cannot see the faces of the man"—that hereby is signified because no mercy and conjunction, appears from what was said above, n. 5816, where the same words occur.

5824. "And our youngest brother he is not with us"—that hereby

hereby is signified by a medium, appears from the representation of Benjamin, as denoting a medium, see just above, n. 5822.

5825. "And thy servant our father said to us"—that hereby is signified perception from spiritual good, appears from the signification of saying, as denoting perception, of which frequent mention has been made heretofore; and from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 3654, 4598, 5801, 5803, 5807.

5826. "Ye know that my wife bare me two"—that hereby is signified that if there be spiritual good which is of the church, there must be internal good and truth, appears from the representation of Israel, who saith these things of himself, as denoting spiritual good from the natural principle, see just above, n. 5825; and from the representation of Rachel, who is here the wife, who bare him two, as denoting the affection of interior truth, see n. 3758, 3782, 3793, 3819; and from the representation of Joseph, and also of Benjamin, who are the two whom she bare, as denoting internal good and truth, Joseph internal good, and Benjamin interior truth. In regard to this point, that there must be internal good and truth, if there be the spiritual good which is of the church, the case is this; spiritual good, which Israel represents, is the good of truth, that is, truth in will and act; this truth, or this good of truth, appertaining to man, causes him to be a church; when truth is implanted in the will, which is perceived from this circumstance, that a man is affected with truth for the sake of an end that he may live according to it, in this case there is internal good and truth: when man is in this good and truth, the kingdom of the Lord, is then in him, consequently he is a church, and together with those who are in like disposition constitutes the church in general; hence it may be manifest, that to make the church a church, there ought to be spiritual good, that is, the good of truth, but in no wise truth alone, from which alone the church at this day is called the church, and by which one church is distinguished from another; let every one think with himself whether truth be any thing, unless it regards life as it's end; what are doctrinals separately from that end? What, for instance, are the commandments of the decalogue separate from a life according to them? For if any one is acquainted with them, and with the meaning of them in all it's extent, of what advantage is such knowledge? is it not totally unprofitable, and in some cases damnable? The case is the same with the doctrinals of faith derived from the word, which are the precepts of christian life, for they are spiritual laws; these are of no manner of benefit unless

unless they become laws of the life ; let a man consider with himself, whether there appertains to him what is any thing, unless what enters his very life ; and whether the life of man, which is truly life, be elsewhere than in the will : hence then it is, that it was declared by the Lord in the Old Testament, and confirmed in the New, that all the law and all the prophets are founded in love to God, and in love towards the neighbour, thus in the very life, but not in faith without life, therefore on no account in faith alone, consequently neither in confidence, for this cannot possibly exist without charity towards the neighbour. If it appears to have place with the wicked in circumstances of danger, and at the approach of death, it is a spurious or false confidence ; for with the wicked in the other life there doth not appear the smallest degree of confidence in that life, howsoever at the approach of death they have professed such confidence with apparent ardour ; that faith, or expressions of faith, have no effect to produce such confidence or trust with the wicked, the Lord himself teaches in John, where it is written, “ As many as received him, to them gave he power to become “ the sons of God, believing in his name, who were born not of “ bloods, nor of the will of the flesh, nor of the will of man (*vir*), “ but of God,” i. 12, 13 ; they who are born of bloods denote those who do violence to charity, n. 374, 3005, also who profane the truth, n. 4735 ; they who are born of the will of the flesh denote those who are in evils originating in self-love and the love of the world, n. 3813 ; they who are born of the will of man denote those who are in the persuasions of what is false, for man (*vir*) signifies truth, and in the opposite sense the false principle ; they who are born of God denote those who are regenerated by the Lord, and thence in good ; these are they who receive the Lord, and these are they who believe in his name, and these are they to whom he gives power to become the sons of God, but not to the former ; from which considerations it is manifest what is the effect of faith alone in regard to salvation. Moreover, that man may be regenerated and become a church, he must be introduced by truth to good, and he is then introduced, when truth becomes truth in the will and the act ; this truth is good, and is called the good of truth, and produces new truths continually, for then first it fructifies itself ; the truth which is produced, or is thence fructified, is what is called internal truth, and the good in which it originates is called internal good ; for nothing becomes internal until it is implanted in the will, inasmuch as the will-principle is the inmost of man ; so long therefore as good and truth are out of the will, and only in the

the understanding, they are out of the man, for the understanding is without, and the will is within.

5827. "And one went forth from me"—that hereby is signified the apparent departure of internal good, appears from the signification of going forth, or going away, as denoting departure; and from the representation of Joseph, as denoting internal good, of which frequent mention has been made above; that the departure was apparent, is evident, for Joseph was alive. The case herein is this; by those things which are related concerning Joseph, from beginning to end, is represented in it's order the glorification of the Lord's human (principle,) consequently in an inferior sense the regeneration of man, for this is an image or type of the Lord's glorification, see n. 3130, 3212, 3246, 3490, 4402, 5688; in regard to the regeneration of man, the case is this, that in the first state, when man is introduced by truth into good, truth appears manifestly, because it is in the lumen of the world, and far from the sensual principles of the body, being within in the spirit of man: hence it is, that the truth which is of faith appears manifestly, but not the good, although this latter is continually present, and flows-in, and causes the truths to live, otherwise it would be impossible for man to be regenerated; but when this state is passed through, then the good manifests itself, and this by love towards the neighbour, and by the affection of truth for the sake of life: these are the things which are also represented by Joseph, in that he was taken away, and did not appear to his father, and afterwards in that he manifested himself to him; this is also meant by the apparent departure of internal good, which is signified by "one went forth from me."

5828. "And I said, surely in tearing to pieces he was torn to pieces"—that hereby is signified the apperception that it perished by evils and falses, appears from the signification of saying, as denoting perception, see frequently above; and from the signification of being torn in pieces, as denoting to perish by evils and falses, viz. the internal good which is represented by Joseph, n. 5805: the reason why being torn in pieces hath this signification is, because in the spiritual world no other tearing to pieces hath place but that of good by evils and falses; the case herein is like that of death and of the things appertaining to death, which in the spiritual sense do not signify natural death, but spiritual death, which is damnation, for there is no other death in the spiritual world; in like manner tearing to pieces in the spiritual sense doth not signify tearing to pieces, such as is effected by wild beasts, but the tearing in pieces of
good

good by evils and falses; the wild beasts also, which tear in pieces, in the spiritual sense signify the evils of lusts and the falses thence derived, which also in the other life are represented by wild beasts: the good, which continually flows-in from the Lord into man, perishes only by evils and consequent falses, and by falses and consequent evils; for as soon as that good comes continuous through the internal man to the external or natural, it is met by evil and the false, whereby the good is torn in pieces, and extinguished in various manners as by wild beasts; hence the influx of good through the internal man is checked and stopped, consequently the interior mind, through which the influx passes, is closed, and only so much of a spiritual principle is admitted through it, as may enable the natural man to reason and discourse, but in such case only from terrestrial, corporeal, and worldly principles, and indeed against good and truth, or in their favour merely from pretence or craft. It is an universal law that influx accommodates itself according to efflux, and that if the efflux be checked the influx is checked; through the internal man there is an influx of good and truth from the Lord, through the external there ought to be efflux, viz. into the life, that is, in the exercise of charity; when this efflux hath place, then the influx from heaven is continual, that is, through heaven from the Lord: whereas if efflux be not given, but there be resistance in the external or natural man, that is, evil and the false, which tear in pieces and extinguish the in-flowing good, it follows from the universal law above-mentioned that the influx accommodates itself to the efflux, consequently that the influx of good draws itself back, and thereby the internal is closed through which the influx was to pass, and by that closure is occasioned stupidity in things spiritual, insomuch that a man of this description knows nothing concerning eternal life, nor is willing to know; and at length comes insanity, so as to oppose falses to truths, and to call the former truths and the latter falses, and to oppose evils to goods, and make the former goods and the latter evils; thus good is altogether torn in pieces. In the word throughout there is mention made of what is torn in pieces, and thereby in the proper sense is signified that which perishes by falses grounded in evils; but what perishes from evils is called a carcase; nevertheless when mention is made only of what is torn in pieces, then each is signified, for one involves the signification of the other; but it is otherwise when one is expressed with the other, for in this case a distinction is made. Inasmuch as what was torn to pieces, in the spiritual sense, signified what had perished by falses derived from evils, therefore it was prohibited

hibited in the representative church to eat any thing so torn, which prohibition would not in any wise have been given, unless the above spiritual mischief had been understood in heaven, for in any other view what evil could there be in eating the flesh torn by a wild beast? Concerning things torn, that they were not to be eaten, it is thus written in Moses, "The fat of a *carcase* and the fat of *what is torn* shall be for every use, only eating ye shall not eat it," Levit. vii. 24. Again, "*a carcase* and *what is torn* he shall not eat, to pollute himself therewith, I am Jehovah," Levit. xxii. 8. Again, "Ye shall be men of holiness to me, therefore *flesh torn in the field* ye shall not eat, ye shall cast it to the dogs," Exod. xxii. 31. And in Ezechiel, "Ah Lord Jehovah, saith the prophet, behold my soul hath not been polluted, and a *carcase* and *what is torn* I have not eaten from my youth hitherto, neither hath there come into my mouth *the flesh of abomination*," iv. 14; from these words it is evident, that it was an abomination to eat what was torn in pieces, not because it was so torn, but because it signified the tearing of good in pieces by the falses which are derived from evils; but a carcase signified the death of good occasioned by evils. The tearing of good in pieces by falses and evils is also meant, in the internal sense, in the following passages in David, "The similitude of a wicked person is as a lion, he is desirous to *tear in pieces*, and as a young lion, which sits in lurking places," Psalm xvii. 12. And in another place, "They opened their mouth against me, *a lion tearing in pieces* and roaring," Psalm xxii. 13. Again, "Lest they seize as a lion my soul, *tearing to pieces* but not rescuing," Psalm vii. 2; where lion denotes those who vastate the church. Above, in treating of Joseph, in that he was sold by his brethren, and his coat stained with blood was sent to his father, his father said also on the occasion, "The coat of my son, an *evil beast* hath devoured him, *in being torn Joseph is torn to pieces*," Gen. xxxvii. 33; that being torn to pieces denotes being dissipated by falses which are derived from evils, may be there seen, n. 4777.

5829. "And I have not seen him hitherto"—that hereby is signified that he vanished away, is manifest without explication.

5830. And ye take this also from (being) with my faces"—that hereby is signified if new truth also departs, appears from the representation of Benjamin, who is he of whom this is said, as denoting new truth, see n. 5804, 5806, 5809, 5822; and from the signification of taking him from (being) with my faces, as denoting to alienate from spiritual good, thus to depart; if that truth should depart, inasmuch as it is from spiritual good, which

is Israel, good itself must perish, for good receives it's quality from truths, and truths receive their essence from good, hence they have life together.

5831. "And hurt may happen to him"—that hereby is signified by evils and falses, appears from the signification of hurt happening to any one, as denoting to be hurt by evils and falses; no other hurt is meant in the spiritual sense, because in the spiritual world all hurt is from this source, viz. from evils and falses."

5832. "And ye will cause my grey hair to go down in evil to 'the grave'—that hereby is signified that spiritual good would perish, and thereby the internal principle of the church, appears from the representation of Israel, as denoting spiritual good, see n. 5807, 5812, 5813, 5817, 5819, 5825, and as denoting the internal principle of the spiritual church, n. 4286; and from the signification of grey hair, as denoting the ultimate of the church; and from the signification of going down in evil to the grave, as denoting to perish, n. 4785; to go down in good to the grave denotes to rise again, and to be regenerated, n. 2916, 2917, 5551, wherefore to go down in evil to the grave denotes the opposite, thus to perish. In regard to this circumstance, that the internal principle of the church would perish, if the truth which is represented by Benjamin should perish, the case is this; good must have it's truths that it may be good, and truths must have their good to make them truths; good without truths is not good, neither are truths truths without good, they form together a marriage, which is called the heavenly marriage; wherefore if one depart, the other perishes, and one may depart from the other by being rent in pieces by evils and falses.

5833. "And now as I shall come to thy servant my father"—that hereby is signified the good of the church corresponding to spiritual good which is of the internal church, appears from the representation of Judah, who saith these things of himself, as denoting the good of the church, see n. 5583, 5603, 5782; and from the representation of Israel, who is here his father, as denoting spiritual good, see n. 5807, 5812, 5813, 5817, 5819, 5825. The good of the church, which Judah represents, is the good of the external church; but spiritual good, which Israel represents, is the good of the internal church, n. 4286: for every church of the Lord is internal and external; and those things which are of the external church, correspond to those which are of the internal church; so likewise the good of the church, which is Judah, corresponds to spiritual good, which is Israel.

5834. "And the boy he is not with us"—that hereby is signified

nified if new truth be not together, appears from the representation of Benjamin, who is here the boy, as denoting new truth, see n. 5804, 5806, 5822.

5835. "And his soul is bound in his soul"—that hereby is signified since the conjunction is close, appears from the signification of soul, as denoting life, thus the soul of the one in the soul of the other denotes the life of the one in the life of the other, consequently it denotes close conjunction, viz. of the spiritual good, which is Israel, and of the truth derived from that good, which is Benjamin. In regard to this circumstance, that there is as close a conjunction between good and its truth, as between two souls, one of which is bound in the other, the case is this; the mind of man, which is the man himself, and where the man's life is, has two faculties, one which is allotted for the truths that are of faith, and another which is allotted for the good which is of charity; the faculty which is allotted for the truths that are of faith, is called the understanding, and the faculty which is allotted for the good that is of charity, is called the will; that man may be man, it is necessary that these two faculties make one; but that these two faculties at this day are altogether parted asunder, may be manifest from this consideration, that man can understand that truth is, and that still he cannot will it; for he can understand that all things contained in the decalogue are true, also in some measure that all things contained in the doctrinals derived from the word are true, yea, he can likewise intellectually confirm those truths, and even preach them, yet nevertheless his will inclines to somewhat else, and he acting from his will acts somewhat else; hence it is manifest, that the above two faculties appertaining to man are put asunder; but that they ought not to be put asunder, may be known from this consideration, that to understand truth would elevate him towards heaven, and to will evil would draw him down towards hell, and thus he would hang between each; yet still his will-principle, in which his veriest life itself consists, would convey him downwards, thus inevitably into hell; to prevent this effect, the above two faculties ought to be conjoined together, which is done by regeneration from the Lord, and this by the implantation of the truth which is of faith in the good which is of charity; for thus, by the truth which is of faith, man is gifted with a new understanding, and by the good which is of charity is gifted with a new will; hence the two faculties which constitute one mind.

5836. "And it shall come to pass, when he shall see that the "boy is not, he will die"—that hereby is signified that spiritual
good

good would perish, viz. if the truth, which is Benjamin, should depart, appears from the representation of Israel, as denoting spiritual good, of which mention has been made heretofore; and from the signification of dying, as denoting to cease to be such, see n. 494, thus to perish. That good would perish, if it's truth should depart, may be seen above, n. 4830, 4832.

5837. "And thy servants shall cause the grey hair of thy servant our father to go down in sorrow to the grave"—that hereby is signified that all will be over with the church, appears from what was explained above, n. 5832, where like words occur. The reason why Israel, who is the father, in this passage denotes the church, is, because the spiritual good, which he represents, constitutes the church with man, insomuch that whether we speak of spiritual good, or of the church, it is the same thing, for they cannot be separated; hence it is, that in the word, especially the prophetical, Israel denotes the spiritual church.

5838. Verses 32, 33, 34. *Because thy servant was surety for the boy from with my father, saying, if I shall not bring him back to thee, and I shall sin to my father all days. And now let thy servant I pray remain in the place of the boy a servant to my Lord, and let the boy go up with his brethren. Because how shall I go up to my father, and the boy he is not with me, peradventure I shall see the evil which shall find my father.* Because thy servant was surety for the boy from with my father, saying, signifies adjunction to himself: if I shall not bring him back to thee, signifies unless it be conjoined to spiritual good: and I shall sin to my father all days, signifies aversion, and thereby that there would be no good of the church: and now let thy servant I pray remain in the place of the boy a servant to my Lord, signifies submission: and let the boy go up with his brethren, signifies that interior truth may be conjoined to spiritual good: because how shall I go up to my father, and the boy he is not with me, signifies that spiritual good from the natural principle will be without interior truth: peradventure I shall see the evil which shall find my father, signifies apperception that it will perish.

5839. "Because thy servant was surety for the boy from with my father, saying"—that hereby is signified adjunction, appears from the signification of being surety, as denoting to adjoin to himself, as above, n. 5609; for the truth, which Benjamin represents, in the mean while when it is not so present with spiritual good, which is the father, may be present with the good of

of the external church, which Judah represents : for this latter good and spiritual good act in unity by correspondence.

5840. "If I shall not bring him back to thee"—that hereby is signified unless it be conjoined with spiritual good, appears from the signification of bringing back, as denoting again to conjoin ; and from the representation of Israel, as denoting spiritual good, so often mentioned above.

5841. "And I shall sin to my father all days"—that hereby is signified aversion, and thus that there would be no good of the church, appears from the signification of sinning, as denoting disjunction, see n. 5229, 5474, thus aversion ; and if the good of the external church, which Judah represents, averts itself from the good of the internal church which Israel represents, there is no longer any good of the church, inasmuch as the conjunction itself is effective of the good which constitutes the church. With those two goods, viz. the good of the internal church and the good of the external, the case is this ; the good of the internal church, or internal good, by influx produces the good of the external church, or external good ; and this being so, internal good elevates to itself external good, that it may look at itself, and thereby look upwards towards the Lord ; this is effected when there is conjunction ; but if there be disjunction, external good averts itself, and looks downwards, and thereby perishes : it is this aversion which is signified by the words, "I shall sin to my father all days."

5842. "And now let thy servant I pray remain in the place of the boy a servant to my Lord"—that hereby is signified submission, appears from this consideration, that to offer himself a servant in the place of another, is to deprive himself of freedom derived from the proprium, and altogether to submit himself to another. By these words is signified the submission of the natural or external man beneath the internal ; for when good in the natural principle submits itself, the truths in that principle submit themselves, for truths are of good.

5843. "And let the boy go up with his brethren"—that hereby is signified that interior truth may be conjoined to spiritual good, appears from the representation of Benjamin, as denoting new truth, see n. 5804, 5806, 5809, 5822, thus interior truth ; and from the signification of going up with his brethren, as denoting to be again conjoined to his father, that is, to spiritual good, which is represented by Israel ; the interior truth, which Benjamin here represents, is new truth, for this is interior in respect to the truths which are beneath, for the truth which proceeds from good, is interior truth, so is this truth, because from the
spiritual

spiritual good which is Israel: the good of charity grounded in the will, thus in the affection, is internal good, or the good of the internal church; but the good of charity not grounded in affection but in obedience, and not in the will but in doctrinals, is external good, or the good of the external church; this is the case also with the truths thence derived.

5844. "Because how shall I go up to my father, and the boy 'he is not with me'—that hereby is signified that spiritual good from the natural principle will be without interior truth, appears from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, of which mention has been made heretofore; and from the representation of Benjamin, who is here the boy, as denoting interior truth, see just above, n. 5843.

5845. "Peradventure I shall see the evil which will find my 'father'—that hereby is signified that he will perish, appears from the signification of seeing, as denoting to understand, see n. 2807, 3863, 4403 to 4421, and hence to apperceive, n. 3764, 4567, 5400; that he will perish, is signified by the evil which will find him; in like manner as by making his grey hair to go down in evil to the grave, n. 4832; also, if the father did not see him with his brethren, that he would die, n. 5836; this is the evil which is signified. That spiritual good, which is Israel, would perish, if the truth should depart, which is Benjamin, may be seen above, n. 4833.

CONCERNING ANGELS AND SPIRITS ATTENDANT ON MAN.

5846. *THE case in general with influx out of the spiritual world into man is this, that man cannot think any thing, or will any thing, from himself, but that every thing flows-in, good and truth from the Lord through heaven, thus through the angels who are attendant on man; evil and the false from hell, thus through the evil spirits who are attendant on man; and this into man's thought and will: I am aware that this will appear a very great paradox, because it is contrary to appearance, but experience itself shall dictate how the case is.*

5847. *There is not any man, spirit, or angel, who in any case hath life from himself, thus neither can he think and will from himself, for man's life consists in thinking and willing, whilst speaking*

speaking and acting is the life thence derived; for there is only one life, viz. the Lord's, which flows-in into all, but is variously received, and this according to the quality which man by his life hath induced on his soul; hence with the evil goods and truths are turned into evils and falses, whereas with the good they are received, goods as goods, and truths as truths. This circumstance will admit of comparison with the light, which flows-in from the sun into objects, and which is there diversely modified and variegated according to the form of the parts, and is thence turned into colours either dismal or cheerful. Man, during his life in the world, induces a form in the most pure substances of his interiors, so that it may be said that he forms his own soul, that is, it's quality, and according to that form the Lord's life is received, which is the life of his love towards the universal human race. That there is only one life, and that men, spirits, and angels are recipients of life, may be seen, n. 1954, 2021, 2706, 2886 to 2889, 2893, 3001, 3318, 3337, 3338, 3484, 3741, 3742, 3743, 4151, 4249, 4318, 4319, 4320, 4417, 4524, 4882.

5848. To the intent that the Lord's life may flow-in, and be received according to every law appertaining to man, there are continually attendant on man angels and spirits, angels from heaven and spirits from hell; and I have been informed that there are two spirits and two angels attendant on every individual. The reason why there are attendant spirits from hell is, because man from himself is continually in evil, for he is in the delight of self-love and the love of the world, and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present.

5849. Those two spirits who are adjoined to man, cause him to have communication with hell, and those two angels cause him to have communication with heaven; man, without communication with heaven and hell, would not be able to live even a moment; if those communications were taken away, he would fall down dead as a stock, for in such case would be taken away his connection with the first esse, that is, with the Lord. This also hath been shewn me by experience; the spirits attendant on me were a little removed, and instantly according to the removal I began as it were to expire, and likewise should have expired, unless they had been sent back again. But I am aware that few believe, that any spirit is attendant upon them, yea that any spirits are; and the principal cause of this unbelief is, because at this day there is no faith by reason that there is no charity, hence neither is it believed that there is a hell, yea, neither that there is a heaven, consequently no life after death; another cause of this unbelief is, because with their eyes men do not see spirits, for they say, If I saw, I would believe

believe; what I see, that is, but what I do not see, I know not whether it is or not; when yet they know, or may know, that the eye of man is so dim and gross, that it doth not even see things more extant which are in ultimate nature, as is evident from artificial glasses, by which such things become visible; how then should it be able to see the things which are within nature, even purer nature, where are spirits and angels; these man cannot see, unless by the eye of his internal man, for this eye is accommodated to the seeing of such objects; but the sight of this eye is not opened to man, during his abode in the world, for several reasons. From these considerations it may be manifest, how much modern faith differs from ancient faith; for it was a tenet of ancient faith, that every man had his attendant angel.

5850. The case is this; there is a common (or general) influx, and there is a particular influx, from the Lord through the spiritual world into the subjects of the natural world; the common influx is into those things which are in order, the particular influx into those things which are not in order: animals of every kind are in the order of their nature, therefore into them there is a common influx; that they are in the order of their nature, is manifest from this consideration, that they are born into all things proper to them, neither have need of being introduced into those things by information: but men are not in order, nor in any law of order, therefore into them there is a particular influx, that is, there are attendant on them angels and spirits, by and through whom the influx is; and unless men were so attended, they would rush into every enormity, and would plunge themselves instantly into the deepest hell; by those spirits and angels man is under the Lord's government and guidance. The order of man, into which he was created, would be to love his neighbour as himself, yea more than himself, for thus do the angels; but man loves himself alone and the world, and hates his neighbour, except so far as his neighbour favours his views of dominion and worldly gain; on this account, since man's life is altogether contrary to heavenly order, he is ruled by separate spirits and angels from the Lord.

5851. The same spirits do not remain perpetually with man, but according to man's states, viz. the states of his affection, or of his love and ends, they are changed, former ones being removed, and others succeeding: in general the quality of the spirits attendant on man is according to the quality of the man; if he be covetous, the attendant spirits are covetous; if haughty, the spirits are haughty; if desirous of revenge, so are the spirits; if deceitful, the spirits are of a like quality; man attaches to himself spirits from hell according to his life. The hells are most exactly distinguished

distinguished according to the evils of lusts, and according to all the differences of evil; hence it is impossible to suppose a case, wherein similar spirits may not be called forth and adjoined to man who is in evil.

5852. The evil spirits attendant on man are indeed from the hells, but on such occasion, when they are attendant, they are not in hell, but are taken out thence. The place where they then are, is in the midst between heaven and hell, and is called the WORLD OF SPIRITS, whereof frequent mention has been made heretofore. In that world which is called the world of spirits, there are also two spirits who are likewise attendant on man; into that world also men come immediately after death, and after some stay there are either removed into the inferior earth, or let down into hell, or elevated into heaven, every one according to his life; in that world the hells terminate as to their direction upwards, and are shut there and opened at the Lord's good pleasure; in that world too heaven terminates from beneath, and therefore it is the interstice distinguishing heaven from hell; from these circumstances may be known what the world of spirits is. When the evil spirits, who are attendant on man, are in that world, they are not in any infernal torment, but are in the delights of self-love and the love of the world, also of all the pleasures in which the man himself is, for they are in all the thought and in all the affections of the man; but when they are remitted into their hell, they return into their former state.

5853. The spirits, which have intercourse with man, enter into all his memory, and into all the sciences of memory which man possesses; thus they put on all things which are man's, insomuch that they know no other than that those things are their's; spirits have this prerogative above man; hence it is that all things which man thinks, they think, and that all things which man wills, they will; and vice versa, all things which those spirits think, man thinks, and all things which those spirits will, man wills; for they act in unity by conjunction: yet it is supposed by both parties, that such things are in themselves, and from themselves, so spirits suppose, and so men, but this is a fallacy.

5854. It is provided by the Lord, that spirits flow-in into the things which man thinks and wills, but angels into the ends which he regards, and thus through the ends into those things which follow from the ends; the angels also flow-in by good spirits into those things appertaining to man which are goods of life and truths of faith, whereby they withdraw him from evils and falses as much as possible; this influx is tacit, imperceptible to man, but still operative in a hidden manner, and effective principally of the
aversion,

aversion of evil ends, and the insinuation of good ones; but so far as they are not able to effect this, they remove themselves, and flow-in more remotely and more absently, and in this case the evil spirits accede nearer; for the angels cannot be present in evil ends, that is, in the loves of self and of the world, but still they are remotely present. The Lord through the angels could lead man into good ends by an omnipotent might; but this would be to take life away from him, for his life is a life of loves altogether contrary to such ends; wherefore the divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be implanted in his free principle, and in no case in what is forced; for what is received in a forced state, doth not remain, but is dissipated; for to force man, is not to insinuate into his will-principle, inasmuch as it is the will-principle of another, from which, in such case, he would act, and therefore when he returns to his own will-principle, that is, to his freedom, what had been received is extirpated; on this account the Lord rules man by his freedom, and, as far as possible, withholds him from the freedom of thinking and willing evil; for man, unless he was withheld by the Lord, would continually plunge himself into the deepest hell. It was said, that the Lord through the angels could lead man into good ends by an omnipotent might, for evil spirits may in an instant be driven away, even supposing myriads of them to encompass man, and this by one angel, but in this case man would come into such torture, and into such a hell, as would be insufferable, for he would be miserably deprived of his life, inasmuch as the life of man is from lusts and phantasies contrary to good and truth, and unless this life was supported by evil spirits, and in that state was amended, at least was guided, he would not survive a single moment; for nothing else hath place in him but the love of self and of gain, and of reputation for the sake of self and gain, thus whatsoever is contrary to order; wherefore unless he was to be reduced to order moderately, and by degrees, by the guidance of his freedom, he would instantly expire.

5855. *Before a way was opened to me to discourse with spirits, I was in the opinion, that it was absolutely impossible for any spirit or angel to know and perceive my thoughts, because they were within myself, and could be known only unto God; on this occasion it once happened, that I remarked that a certain spirit knew what I thought, for he discoursed with me concerning my thoughts, in few words, and gave a proof of his presence by a certain sign; at this I was amazed, but especially at discovering that he was acquainted with my thoughts: hence it was made manifest, how difficult it is for man to believe that any spirit knows*

what

what he thinks; when yet he not only knows the thoughts which the man himself knows, but also the smallest minutiae of the thoughts and affections, which the man doth not know, yea, such things as it is impossible for him to know in the life of the body: this I know from the constant experience of several years.

5856. The communications of societies with other societies are effected by the spirits whom they send forth, and by whom they speak; these spirits are called SUBJECTS: when any society was present with me, I could not know it until they sent forth a spirit, and when he was sent forth, instantly communication was opened: this circumstance is quite familiar in the other life, and frequently happens. Hence it may be manifest, that the spirits and angels, who are attendant on man, are for the sake of communication with the societies in hell, and with the societies in heaven.

5857. I have occasionally discoursed with spirits concerning the superior excellence of the faculty they have above man, in that they put on, at the instant they come to man, all things of his memory, and although they before knew nothing concerning the sciences, the languages, and the things which man hath learnt and imbued from infancy to old age, still in a moment they come into possession of them all; and thus with the learned they are learned, with the ingenious ingenious, with the skilful skilful. Hereupon those spirits became elated, for they were not good spirits, wherefore it was given also to tell them, that with the unlearned they are unlearned, with the stupid stupid, with the insane and infatuated insane and infatuated, for they put on all the interior things of the man on whom they are attendant, thus also all his fallacies, phantasies, and fables, consequently his insanities and infatuations. But evil spirits cannot come near to infants, because they have not as yet any thing in the memory to put on; wherefore good spirits and angels are attendant on them.

5858. From much experience it hath been given me to know, that whatsoever thing spirits think and speak from man's memory, they suppose to be their own and in themselves; if they are told that it is not so, they are exceedingly indignant; such is the fallacy of sense which prevails amongst them: in order to convince them that it is not so, they were asked, by what means they knew how to discourse with me in my mother tongue, when yet in the life of the body they had no acquaintance with it; and how they understood the rest of the languages in which I was skilled, when yet they did not understand a single one of themselves? Could they believe that those things were their's? I read to them also the Hebrew tongue, which they understood as well as myself, even infants, and nothing besides; and likewise it was shewn, that all
the

the scientifics appertaining to myself appertained to them ; hence they were convinced that, when they come to man, they come into the possession of all man's scientifics, and that they are in a false principle in believing them their own. They have also their own, but it is not allowed to bring them forth, to the intent that they may serve man by his, and for several other reasons, concerning which see n. 2476, 2477, 2479 ; and because the greatest confusion would ensue, if spirits flowed-in from their own memory, n. 2478.

5859. *Certain spirits came to me, by ascent, saying that they had been with me from the beginning, knowing no other ; but whereas I proved to them the contrary, they at length confessed, that this was the first time of their coming, and inasmuch as they instantly put on all things of my memory, that it was impossible for them not to suppose as they did ; hence also it was manifest, that spirits, at the moment they come to man, put on all his scientifics as their own : also when several spirits are present, each puts on, and each supposes what is put on to be his own : man comes into this faculty immediately after death. Hence also it is, that good spirits, in the heavenly society into which they come, put on and possess all the wisdom which is the property of all in that society, for such is the communication, and this although in the life of the body they had known nothing at all of such things as are said in the heavenly society ; this is the case if they had lived in the good of charity in the world, this good having the property of appropriating to itself the all of wisdom, for in the good itself lies concealed this implanted property ; hence they know as it were of themselves things, which in the life of the body had been incomprehensible, yea ineffable.*

5860. *The spirits attendant on man put on also his persuasions, whatsoever be their quality, as hath been evidenced to me by much experience ; thus they put on man's persuasions, not only in things moral and civil, but also in the spiritual things which are of faith ; hence it may be manifest, that the spirits attendant on those who are in heresies, in fallacies and illusions as to the truths of faith, and in falses, are in the like, without the slightest difference : the reason of this is, that man may be in his freedom, and may not be disturbed by any proprium of a spirit.*

5861. *From these considerations it is evident that man, during his life in the world, as to his interiors, thus as to his spirit, is in consort with other spirits, and so adjoined to them, that he cannot think or will any thing unless together with them, and that thus there is a communication of his interiors with the spiritual world ; and that thus and no otherwise he can be led of the Lord. Man, when he comes into the other life, has with him an unbelief that any*

any spirit hath been attendant on him, and more so any from hell, wherefore if he desires it, the society of spirits is shewn him, in whose consort he had been, and from which emissary spirits had been attendant upon him; also after some states, which he must first pass through, he at length returns to the same society, because it had acted in unity with his prevailing love: I have occasionally seen societies thus shewn to the persons who had been in consort with them.

5862. The spirits attendant on man do not know that they are so, only angels from the Lord know this, for they are adjoined to his soul or spirit, but not to his body; for those things, which from the thoughts have determination into speech, and from the will into acts in the body, flow ordinally into act by common influx, according to correspondences with the grand man; wherefore the spirits attendant on man have nothing common with these things; thus they do not speak by man's tongue, for this would be obsession, neither do they see through his eyes what is in the world, nor hear through his ears what is passing there. It is otherwise in my own case, for the Lord hath opened my interiors that I can see the things which are in the other life; hence spirits have come to know that I was a man in the body, and the faculty was given them of seeing through my eyes what is in the world, and of hearing those who discourse in company with me.

5863. If evil spirits perceived that they were attendant on man, and that they were spirits separate from him, and if they could flow-in into those things which are of his body, they would attempt by a thousand means to destroy him, for they hate man with a deadly hatred: and whereas they knew that I was a man in the body, therefore they were in the continual attempt of destroying me, not only as to the body, but especially as to the soul; for to destroy man and any spirit is the very delight of the life of all those who are in hell; but I have been continually protected by the Lord. Hence it may be manifest, how dangerous it is for man to be in a living consort with spirits, unless he be in the good of faith.

5864. Inasmuch as evil spirits have heard that there were spirits attendant on man, they have supposed that thus they might meet with those spirits, and with man together with them; they have also inquired a long time, but in vain; their intention was to destroy them: for as it is the delight and blessedness of heaven to do good to man, and to help forward his eternal salvation, so, on the other hand, it is the delight of hell to do evil to man, and to help forward his eternal ruin; thus heaven and hell are opposed to each other.

5865. *There was a certain spirit not evil, to whom it was permitted to pass to a certain man, and thence to discourse with me; when he was come thither, he said, that there appeared to him as it were a sort of black inanimate something, or as a black mass void of life; this was the corporeal life of that man, which life it was permitted him to behold: it was said, that the corporeal life of a man, who is in the good of faith, appears, when it is allowed to view it, not as black, but as woody, and of a woody colour. The like it was given to know by experience on another occasion; a certain evil spirit was sent into a state of the body, which was effected by his thinking from the sensuels of the body, thus from the external memory; on this occasion he also seemed to me as a black mass void of life; the same spirit, when he was restored, said, that he supposed himself to have been in the life of the body. In other cases it is not allowed spirits to look into the corporeal things of man, for the corporeal things of man are in the world and in it's light, and when spirits look into those things which are of the light of the world, those things appear as mere darkness.*

5866. *The subject concerning angels and spirits attendant on man, will be continued at the close of the following chapter.*



GENESIS.

CHAPTER THE FORTY-FIFTH.

1. **AND** Joseph could not contain himself to all who stood with him, and he cried out, cause every man to go forth from before me, and there stood not any one with him in Joseph making himself known to his brethren.

2. And he uttered his voice in weeping, and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said to his brethren, I am Joseph, is my father yet alive? and his brethren could not answer him, because they were in consternation from before him.

4. And Joseph said to his brethren, come near, I pray to me; and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now, let it not be for grief to you, and let it not be for anger in your eyes, that ye sold me hither, because to make alive God sent me before you.

6. For this, there are two years of famine in the midst of the land, and as yet five years, in which shall be no ploughing and harvest.

7. And God sent me before you, to place for you remains in the land, and to make you alive to a great escape.

8. And now, ye did not send me hither, but God, and he hath sent me for a father to Pharaoh, and for a lord to all his house, and I have rule in all the land of Egypt.

9. Hasten ye and go up to my father, and say to him, thus saith thy son Joseph, God hath set me for a lord to all Egypt, come thou down to me, stop not.

10. And thou shalt dwell in the land of Goshen, and thou shalt

shalt be near to me, thou and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast.

11. And I will sustain thee there, because as yet there are five years of famine, lest peradventure thou be extirpated and thy house, and all that thou hast.

12. And behold your eyes see, and the eyes of my brother Benjamin, that I speak by mouth to you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye see, and hasten ye, and cause my father to come down hither.

14. And he fell upon the necks of his brother Benjamin, and wept, and Benjamin wept upon his necks.

15. And he kissed all his brethren, and wept upon them; and afterwards his brethren discoursed with him.

16. And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come, and it was good in the eyes of Pharaoh, and in the eyes of his servants.

17. And Pharaoh said to Joseph, say to thy brethren, this do ye, load your beasts of burden, and go ye, come to the land of Canaan.

18. And take your father, and your houses, and come to me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19. And now, do this that is commanded, take to you from the land of Egypt carriages for your infants, and for your women, and bring your father, and come ye.

20. And let not your eye spare upon your household stuff, because the good of all the land of Egypt is your's.

21. And the sons of Israel did so, and Joseph gave them carriages according to the mouth of Pharaoh; and he gave them provision for the way.

22. And to them all he gave to each change-garments, and to Benjamin he gave thirty (pieces) of silver, and five change-garments.

23. And to his father he sent as follows, ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for their father by the way.

24. And he sent away his brethren; and they went; and he said to them, do not contend together in the way.

25. And they went up out of Egypt, and came to the land of Canaan, to Jacob their father.

26. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, because he did not believe them.

27. And

27. And they spake to him all the words of Joseph, which he spake to them; and he saw the carriages which Joseph sent to bring him; and the spirit of Jacob their father revived.

28. And Israel said, it is much, Joseph my son is yet alive, I will go and see him before I die.

THE CONTENTS.

5867. **THE** subject treated of in the foregoing chapter was concerning the internal man, which is Joseph, in that he initiated the external natural man, which are the ten sons of Jacob, by the medium which is Benjamin, to conjunction with himself. The subject now treated of in this chapter is concerning the internal man, in that he conjoined himself to the external natural man; but whereas conjunction therewith is not given, except by spiritual good from the natural principle, which good is Israel, therefore he prepares first to adjoin to himself that good.

THE INTERNAL SENSE.

5868. Verses 1, 2. *AND Joseph could not contain himself to all that stood with him, and he cried out, cause every man to go forth from before me, and there stood not any one with him in Joseph making himself known to his brethren. And he uttered his voice in weeping, and the Egyptians heard, and the house of Pharaoh heard. And Joseph could not contain himself to all that stood with him, signifies that all things were now prepared by the celestial internal principle for conjunction: and he cried out, signifies the effect near: cause every man to go forth from before me, signifies that scientifics incongruous and adverse should be cast out from the midst: and there stood not any one with him in Joseph making himself known to his brethren, signifies that there were not any present when the celestial internal principle by the medium conjoined itself to truths in the natural principle: and he uttered his voice in weeping, signifies mercy and joy: and the Egyptians heard, signifies even to ultimates: and the house of Pharaoh heard, signifies through the whole natural principle.*

5869. "And Joseph could not contain himself to all who stood with him"—that hereby is signified that all things were now prepared by the celestial internal principle for conjunction, appears from the representation of Joseph, as denoting internal good, see n. 5805, 5826, 5827, thus the celestial internal principle, for by the celestial principle is meant the good which proceeds from the Lord; and from the signification of not being able to contain himself, as denoting that all things were prepared for conjunction; for when any one with very great application prepares himself for any end or effect, by collecting and arranging the means conducive thereto, in such case, when all things are made ready, he cannot any longer contain himself; this is signified by those words; for the subject treated of in the preceding chapter was concerning initiation to conjunction, but in this chapter it is concerning the conjunction itself, see n. 5867. By all that stood before him are signified such things as impede conjunction, on which account they were cast out, according to what follows.

5870. "And he cried out"—that hereby is signified the effect near, appears from the signification of crying out, when it is before said that he could not contain himself, as denoting the effect near.

5871. "Cause every man to go forth from before me"—that hereby is signified that scientifics incongruous and adverse should be cast out from the midst appears from the signification of every man from before him, as denoting scientifics, for the men were Egyptians, and that by Egyptians are signified scientifics, may be seen, n. 1164, 1165, 1186, 1462, 5700, 5702; that they were incongruous and adverse scientifics, follows of consequence, because they were cast out. The case herein is this; when a conjunction is effected of the truths which are in the external or natural man, with the good which is in the internal, that is, when the truths of faith are conjoined with the good of charity, in this case all those scientifics which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides, thus from the light which is in the midst to the shades which are at the sides; and on this occasion they are partly not seen, and partly are regarded as things of no account; but from the scientifics which are congruous and concordant, which remain, there is effected a kind of extraction, and if I may be allowed the expression, a sort of sublimation, whence is acquired the interior sense of things, which sense is not perceived by man, whilst in the body, except by somewhat of gladness, as the mind is gladdened by the morning of the day; thus is effected

effected the conjunction of the truth which is of faith with the good which is of charity.

5872. "And there stood not any one with him in Joseph making himself known to his brethren"—that hereby is signified that there were not any present when the celestial internal principle by the medium conjoined itself to truths in the natural principle, may appear from what was explained just above, n. 5871, thus without any further exposition.

5873. "And he uttered his voice in weeping"—that hereby is signified mercy and joy, appears from the signification of weeping, as denoting the effect of mercy, see n. 5480; and also as it is the effect of sadness, as denoting the effect of love, see n. 5805, thus joy.

5874. "And the Egyptians heard"—that hereby is signified even to ultimates, appears from the signification of hearing, viz. the voice in weeping, as denoting a perception of mercy and joy; and from the representation of the Egyptians, as denoting scientifics, see n. 1164, 1165, 1186, 1462, thus ultimates, for the scientifics appertaining to man are his ultimates. That scientifics are man's ultimates, viz. in his memory and thought, does not appear, for it seems to him as if they constitute the all of intelligence and wisdom; but it is not so, they are only vessels containing the things of intelligence and wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensual things of the body; that they are ultimate vessels, is evident to him who reflects upon his thought, when he inquires into any truth, in that scientifics then are present, but do not appear, for the thought on such occasion extracts what they contain, and this from a great variety scattered on all sides, and even deeply concealed, and thus forms conclusions; and by how much the thought penetrates more interiorly, by so much the farther it removes itself from them: this may be manifest from the consideration, that when man comes into the other life, and becomes a spirit, he hath indeed scientifics along with him, but is not allowed to use them, on several accounts, see n. 2476, 2477, 2479, and still he thinks and speaks concerning truth and good more distinctly and perfectly than in the world; hence it may be evident, that scientifics are serviceable to man in forming the understanding, but when the understanding is formed, that then they constitute the ultimate plane, in which man no longer thinks, but above it.

5875. "And the house of Pharaoh heard"—that hereby is signified through the whole natural principle, appears from the representation of Pharaoh, as denoting the natural principle in general,

general, see n. 5160; 5799, thus his house denotes the whole natural principle.

5876. Verses 3, 4, 5. *And Joseph said to his brethren, I am Joseph, is my father yet alive? and his brethren could not answer him, because they were in consternation from before him. And Joseph said to his brethren, come near I pray to me, and they came near, and he said, I am your brother Joseph, whom ye sold into Egypt. And now, let it not be for grief to you, and let it not be for anger in your eyes, that ye sold me hither, because to make alive God sent me before you. And Joseph said to his brethren,* signifies that the celestial internal principle gave the faculty of perception to truths in the natural principle: *I am Joseph,* signifies manifestation: *is my father yet alive,* signifies the presence of spiritual good from the natural principle: and *his brethren could not answer him,* signifies that truths in the natural principle were not yet in a state to speak: because they were in consternation from before him, signifies commotions amongst them: and *Joseph said to his brethren,* signifies the perception of the new natural principle: *come near I pray to me,* signifies interior communication; and *they came near,* signifies effect: and *he said, I am Joseph your brother,* signifies manifestation by influx: *whom ye sold into Egypt,* signifies that they alienated the internal principle: and *now let it not be for grief to you,* signifies anxiety of the heart or will; and *let it not be for anger in your eyes,* signifies sadness of the spirit or understanding: *that ye sold me hither,* signifies that they alienated to the lowest things: because *to make alive God sent me before you,* signifies spiritual life thence imparted to them of providence.

5877, "And Joseph said to his brethren"—that hereby is signified that the celestial internal principle gave the faculty of perception to truths in the natural principle, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, in the present case to give the faculty of perception, of which we shall speak presently; and from the representation of Joseph, as denoting the celestial internal principle, see just above, n. 5869; and from the representation of the ten sons of Jacob, who are here the brethren, as denoting truths in the natural principle, see n. 5403, 5419, 5458, 5512; hence the internal sense, that the celestial internal principle gave the faculty of perception to truths in the natural principle. The reason why by saying is here signified to give perception is, because the subject treated of in what now follows is concerning the conjunction of the celestial internal principle, which is Joseph, with truths

truths in the natural principle, which are the sons of Jacob, and when there is conjunction, there is given the faculty of perceiving, viz. by the affection of truth and thereby of good.

5878. "I am Joseph"—that hereby is signified manifestation, appears without explication.

5879. "Is my father yet alive"—that hereby is signified the presence of spiritual good from the natural principle, appears from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5826, 5833, that it is from the natural principle, see n. 4286; and from the signification of the expression, Is he yet alive? as denoting his presence; for Joseph's first thought, when he manifested himself, was concerning his father, whom he knew to be living, wherefore he was present in thought at first, and also afterwards continually when he speaks to his brethren; the reason is, because the conjunction of the celestial internal principle, which is Joseph, cannot be effected with truths in the natural principle, which are the sons of Jacob, unless by spiritual good from the natural principle, which is Israel; and when conjunction is effected, then they are no longer the sons of Jacob, but the sons of Israel, for the sons of Israel are spiritual truths in the natural principle.

5880. "And his brethren could not answer him"—that hereby is signified that truths in the natural principle were not yet in a state to speak, appears from the representation of the sons of Jacob, who are here Joseph's brethren, as denoting truths in the natural principle, see above, n. 5877; and from the signification of not being able to answer, as denoting not to be yet in a state to speak, viz. from truths with the internal principle. The case herein is this; when the internal principle is conjoining to the external, there is on this occasion first effected a communication on the part of the internal principle with the external, but not yet reciprocal communication; when this is effected there is conjunction; wherefore after that Joseph wept on Benjamin's necks, and kissed all his brethren, it is said that then first his brethren spake with him, verse 15, whereby is signified, that when conjunction was effected, there existed reciprocal communication by virtue of reception.

5881. "Because they were in consternation from before him"—that hereby is signified commotion amongst them, appears from the signification of being in consternation, as denoting commotion, consternation being nothing else; by commotion is meant a new arrangement and ordination of truths in the natural principle, concerning which ordination this is to be noted;

noted; in what order scientifics and truths are arranged in man's memory, is unknown to man, but known to the angels when it pleaseth the Lord, for the order is wonderful, they cohere in the way of fascicles, and also the fascicles themselves cohere one with another, and this according to the connection of things which (connection) the man had comprehended; these coherencies are more wonderful than any man can possibly believe; in the other life they are occasionally presented to view, for in the light of heaven, which is spiritual, such things can be exhibited to the sight of the eye, but not at all in the light of the world: scientifics and truths are arranged into these fascicular forms solely by man's loves, into infernal forms by the loves of self and the world, but into heavenly forms by love towards the neighbour and love to God; wherefore whilst man is regenerating, and conjunction is effecting of man's internal principle with the truths of the external, a commotion takes place amongst truths, for in such case they undergo another arrangement; it is this commotion which is here meant, and is signified by their being in consternation: the commotion existing on such occasion manifests itself by an anxiety arising from the change of the former state, viz. from a privation of the delight which had been in that state; this commotion also manifests itself by anxiety concerning the past life, in that internal good, and the very internal principle itself, were discarded amongst lowest principles, which anxiety is treated of in what follows.

5882. "And Joseph said to his brethren"—that hereby is signified the perception of the new natural principle, appears from the signification of saying, as denoting perception, see above, n. 5877; and from the representation of the sons of Jacob, as denoting truths in the natural principle, see also above, n. 5877, in the present case the natural principle for they who represent truths in the natural principle, represent also the natural principle itself, as Pharaoh, who, inasmuch as he represents scientifics in general, in consequence of being king of Egypt, represents also the natural principle itself in general, see n. 5760, 5799; the truths in the natural principle, and the natural principle itself, or the natural man himself, act in unity, for the truths are the things contained, and the natural principle is what contains; wherefore in the internal sense at one time the thing containing is signified, at another time the thing contained, according to the series of the things treated of. The reason why the sons of Jacob here represent the new natural principle is, because in the internal sense is here described the act of conjunction, which is according to those things in general that are contained in

in the common explication, viz. that when the conjunction exists of the internal principle with the external, or of good with truth, there is first given a faculty of perception, in that man is affected with truth and thereby with good, and that on this occasion a commotion is felt; next that interior communication is given by influx, and so forth; from these considerations it is evident, that the natural principle, which the sons of Jacob here represent, is the new natural principle, for it's former state was changed, n. 5881.

5883. "Come near I pray to me"—that hereby is signified interior communication, appears from the signification of coming near, as denoting to communicate nearer, which, when it is predicated of the external principle in respect to the internal, denotes to communicate more interiorly. That communication with the natural or external man is interior and exterior, is unknown to man, by reason that he hath not formed to himself any idea of the internal man and of it's distinct life from the life of the external man; concerning the internal principle he hath no other idea than that it is within, not altogether distinct from the external, when yet they are so distinct, that the internal may be separated from the external, and live the life which it lived before, but purer; as indeed is actually the case when man dies, on which occasion the internal principle is separated from the external, and the internal, which liveth after the separation, is what is then called a spirit, but is the real man which lived in the body, and also appears to itself and to others in the other life as a man in the world, with all his form from the head to the heel; and is also endowed with the same faculties with which a man in the world is endowed, viz. of feeling when he is touched, of smelling, of seeing, of hearing, of speaking, of thinking, insomuch that when he does not reflect on the circumstance of his being in the other life, he supposes that he is in his body in the world, as I have sometimes heard spirits say. From these considerations it is evident what man's internal principle is, and what his external; if an idea be hence formed concerning those principles, the things which have been so often said in the above explications concerning the internal and external man, will become somewhat clearer, and it will likewise be more manifest what is meant by the interior communication, which is here signified by the words, Come near I pray to me.

5884. "And they came near"—that hereby is signified effect, viz. that interior communication was made, appears without explication.

5885. "And he said, I am Joseph your brother"—that hereby

by is signified manifestation by influx, appears from the signification of saying I am Joseph your brother, as denoting manifestation, as above, n. 5878; that it was by influx, follows of consequence, because the internal principle acts in no other way upon the external, and now more especially when interior communication was effected, n. 5883; manifestation by influx, as to good, is the apperception thereof by the affection of truth, and is charity, but as to truth, it is the acknowledgment thereof and faith.

5886. "Whom ye sold into Egypt"—that hereby is signified the internal principle which they alienated, appears from the representation of Joseph, who is he whom they sold, as denoting the internal principle, see n. 5805, 5826, 5827; and from the signification of selling, as denoting to alienate, see n. 4752, 4758; by Egypt are here signified the lowest principles, as beneath, 5889, for to refer any thing amongst scientifics without acknowledgment, is to eject it to the sides, thus to last or lowest principles; this also is the case with man's internal principle at this day, it is indeed amongst scientifics, because it is known from doctrinals that there is an internal man, but it is rejected to the lowest principles, because it is not acknowledged and believed, so that it is alienated, not indeed from the memory, but from the faith. That to sell in the internal sense denotes to alienate those things which are of faith and charity, consequently those things which constitute a man of the internal church, may be manifest from this consideration, that in the spiritual world there is no buying and selling as on earth, but the appropriation of good and truth, which is signified by buying, and the alienation thereof which is signified by selling; by selling is also signified the communication of the knowledges of good and truth, by reason that trading signifies the procuring and communication of the knowledges of those principles, see n. 2967, 4453, but in such case it is said selling, not by silver. That to sell denotes alienation, is evident also from the following passages in the word, as in Isaiah, "Thus saith Jehovah, where is the bill of your mother's divorcement, whom I have sent away; or who is it of my usurers, *to whom I have sold you?* behold on account of your sins *ye were sold*, and by reason of your transgressions was your mother sent away," l. 1, where mother denotes the church, and to sell denotes to alienate. And in Ezechiel, "The time is come, the day is arrived, let not the *buyer* be glad, and let not the *seller* mourn; because wrath is upon all his multitude; for the *seller* shall not return to the *thing sold*, although their life is yet amongst the living," vii. 12, 13, speaking of
of

the land of Israel, which is the spiritual church, where the seller denotes him who had alienated truths and insinuated falses. So in Joel, "The sons of Judah and the sons of Jerusalem *ye have sold* to the sons of the Grecians, that ye might remove them far from their land. Behold I will stir them up from the place whither *ye have sold* them, and *I will sell* your sons and your daughters into the hand of the sons of Judah, who *shall sell* them to the Sebaites, a people afar off," iii. 6, 7, 8, speaking of Tyre and Sidon, where to sell denotes also to alienate. And in Moses, "Their rock hath *sold* them, and Jehovah hath shut them up," Deut. xxxii. 30, where to sell manifestly denotes to alienate; rock in the supreme sense is the Lord as to truth, in the representative sense it is faith; Jehovah is the Lord as to good. Inasmuch as to buy denotes to procure to one's-self, and to sell denotes to alienate in the spiritual sense, therefore the kingdom of the heavens is compared by the Lord to one who sells and buys, as in Matthew, "The kingdom of the heavens is like unto treasure hid in a field, which being found a man hideth, and because of his joy he goeth away, and *selleth all that he hath*, and *buyeth* that field. Again the kingdom of the heavens is like unto a merchant-man seeking beautiful pearls, who, when he had found one precious pearl, went away, and *sold all that he had*, and *bought* it," xiii. 44, 45, 46; the kingdom of the heavens denotes the good and the truth with man, thus denotes heaven with him; field denotes good, and pearl truth; to buy denotes to procure and to appropriate those things to himself; to sell all that he hath denotes to alienate the proprium which he had before, thus evils and falses, for these are of the proprium. So in Luke, "Jesus said to the young prince, yet lackest thou one thing, *sell all that thou hast*, and distribute to the poor; then shalt thou have treasure in heaven, and come, follow me," xviii. 22; in the internal sense by these words is meant, that all his own proper belongings, which are nothing but evils and falses, ought to be alienated, for those things are all that he hath, and that in such case he should receive goods and truths from the Lord, which are treasure in heaven: in like manner what is said in the same Evangelist, "*Sell your properties*, and give alms, make to yourselves bags which wax not old, a treasure in the heaven which faileth not," xii. 33; every one sees that another sense besides that of the letter is in these words, because for any one to sell his property would be at this day to make himself a beggar, and to deprive himself of every faculty of exercising charity any longer, besides that he must needs place merit in so doing, and it

it is a constant truth, that the rich are in heaven as well as the poor; the other sense besides that of the letter, is what was just above spoken of. Inasmuch as to sell signified to alienate the things of the church, herein was grounded the law, that a wife "married from female captives, if she did not please, should be put away and left to herself, but in *selling should not be sold for silver*, nor should gain be made of her, because he had afflicted her," Deut. xxi. 14, where a wife from female captives denotes alien truth not from a genuine stock, which yet may be adjoined in some manner with the good of the church appertaining to man; yet this truth, if in several things it is not congruous, may be removed, but not alienated, because in some manner it was conjoined; this is the spiritual principle of this law. Hence also came the following law, "If a man shall be found who hath stolen a soul from his brethren, from the sons of Israel, and hath made gain therein, *and hath sold him*, this thief shall be slain, that thou mayest remove evil from the midst of thee," Deut. xxv. 7; thieves of the sons of Israel denote those, who acquire to themselves the truths of the church, not for the end of living according to them, and thereby of teaching them from the heart, but of making gain thereby to themselves; that such a thief is damned, is signified by it's being commanded that he shall be slain.

5887. "And now let it not be for grief to you"—that hereby is signified anxiety of the heart or of the will, appears from the signification of grief, as denoting anxiety, and this of the heart or will, for by the words, Let it not be for anger in your eyes, which immediately follow, is signified sadness of the spirit or understanding. It is said of the heart or will, and of the spirit or understanding, by reason that the heart by correspondence hath relation to those things which are of the will, for it hath relation to what is celestial or to the good of love; and the spirit, which is of the lungs, hath relation to those things which are of the understanding, for it hath relation to what is spiritual or to the truth of faith, see n. 3635, 3883 to 3896.

5888. "And let it not be for anger in your eyes"—that hereby is signified sadness of the spirit or understanding, appears from the signification of anger, as here denoting sadness, because it follows as a repetition of a similar thing after the above words, Let it not be for grief to you, whereby is signified anxiety of the heart or will; for wheresoever in the word there appears as it were a repetition, one expression has reference to the will, and the other to the understanding, or, what is the same thing, one has reference to the good of love, the other to the truth of faith;

faith; and this on account of the heavenly marriage, which is that of good and truth, in singular the things of the word, see n. 683, 793, 802, 2173, 2516, 2712, 5502; and from the signification of eyes, as denoting the understanding, see n. 2701, 4403 to 4421, 4523 to 4534.

5889. "That ye sold me hither"—that hereby is signified that they alienated to lowest things, appears from what was explained above, n. 5886.

5890. "Because to make alive God sent me before you"—that hereby is signified spiritual life imparted to them of providence, appears from the signification of making alive, as denoting spiritual life, of which we shall speak presently; and from the signification of the expression "God sent me before you," as denoting of providence: that it was of providence, may be evident from Joseph's dreams, in which it was predicted that his brethren should bow themselves down to him, and also his father, which would not have been foreseen, unless it had been provided. That by being made alive and making alive is signified spiritual life, or new life by regeneration, may be manifest from this single consideration, that the spiritual (principle) of the word cannot be any thing else; there is natural life and there is spiritual life, natural life is meant in the literal sense of the word, but spiritual in the internal sense, and also in many passages, by making alive and by life, spiritual life is meant in the literal sense, as in Ezechiel, "*dying thou shalt die, and thou shalt not admonish him, neither shalt speak to discourage the wicked from his evil way to make him alive,*" iii. 18. Again, "Ye have prophaned me with my people for handfuls of barley and for pieces of bread, *to slay the souls which ought not to die, and to make alive the souls which ought not to live.* Ye confirm the hands of the wicked, that he doth not return from his evil way *by making him alive,*" xiii. 19, 22. And in Hosea, "Jehovah *will make us alive* after two days, and in the third day he will raise us up, that *we may live* before him," vi. 2. And in David, "Unless I believed to see good *in the land of life,*" Psalm xxvii. 13. And in the Apocalypse, "To him that overcometh will I give to eat *of the tree of life,* which is in the midst of the paradise of God," ii. 7. And in John, "As the father raiseth up *the dead,* and *maketh alive,* so also the son *maketh alive* whom he will," v. 21. Again, "It is the spirit which *maketh alive,* the flesh profiteth nothing; the words which I speak unto you are *spirit and are life,*" vi. 63; in these passages to make alive and life manifestly denote spiritual life, which is the life in heaven,
which

which also is simply called life, as in Matthew, "Strait is the gate, and narrow is the way, which leadeth to *life*, and few there are who find it," vii. 14, and elsewhere; to enter into life denotes into heaven, Matt. xviii. 8, 9. Chap. xix. 17. Mark ix. 43, 45, 47. John v. 24.

5891. Verses 6, 7, 8. *For this, there are two years of famine in the midst of the land, and yet five years, in which is no ploughing and harvest. And God hath sent me before you, to place for you remains in the earth, and to make you alive to a great escape. And now ye have not sent me hither, but God, and he hath set me for a father to Pharaoh, and for a lord to all his house, and I have rule in all the land of Egypt.* For this, signifies that so the case is: there are two years of famine in the midst of the land, signifies the state of the defect of good in the natural mind: and yet five years, signifies the duration of that state until remains shine forth: in which is no ploughing and harvest, signifies that in the mean time there would be no appearance of good and of truth thence derived: and God hath sent me before you, signifies that it was consulted of the Divine Providence: to place for you remains in the earth, signifies the middle and inmost of the church: and to make you alive, signifies spiritual life thence derived to truths in the natural principle: to a great escape, signifies deliverance from damnation: and now ye have not sent me hither, signifies that they did not let down to scientifics which are of the natural principle: but God, signifies that the divine (principle) so acted: and he hath set me for a father to Pharaoh, signifies that now the natural principle is from him: and for a lord to all his house, signifies that from him is every thing in the natural principle: and I have rule in all the land of Egypt, signifies that he arranges the scientifics in that principle.

5892. "For this"—that hereby is signified that so the case is, may appear without explication, for it is an expression which hath relation to what goes before, and to what follows.

5893. "There are two years of famine"—that hereby is signified a state of the defect of good in the natural mind, appears from the signification of years, as denoting state, see n. 487, 488, 493, 893; and from the signification of famine, as denoting a defect of good, for bread in the spiritual sense is the good of love, and food is the good of truth, hence famine (or hunger) is the defect of good, but thirst the defect of truth; and from the signification of In the midst of the land, viz. of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; it is said in the midst, because the midst is the inmost, n. 1074, 2040,

2040, 2973, where good is; two years denote a state of the conjunction of good and truth, because two signify conjunction, n. 5194, in the present case not yet conjunction, because two years of famine. The case herein is this; in the natural mind there must be truths, that good may be able to operate; and truths must be introduced by the affection which is of genuine love; whatsoever things are in man's memory, have all been introduced by some love, and remain there conjoined; this is the case with the truths of faith, which, if they have been introduced by the love of truth, remain conjoined with that love: when they are conjoined, then the case is as follows; if the affection be reproduced, the truths, which are conjoined to it, come forth at the same time; and if the truths be reproduced, the affection itself, to which they are conjoined, comes forth at the same time: wherefore, during man's regeneration, which is effected in adult age, because before he doth not think from himself of the truths of faith, he is ruled by angels from the Lord, being thereby kept in the truths, which he hath impressed upon himself to be truths, and by those truths in the affection with which they are conjoined: and inasmuch as that affection, viz. of truth, is from good, he is thereby led by degrees to good. That this is the case, is manifest to me from much experience; for I have apperceived, when evil spirits suggested evils and falses, that on such occasions the angels from the Lord kept me in the truths which had been implanted, and thereby withheld me from evils and falses: hence also it hath been made evident, that the truths of faith, being in-rooted by the affection of truth, are the plane into which the angels operate; wherefore they who have not this plane, cannot be led by the angels, but suffer themselves to be led by hell; for the operation of the angels cannot in such case be any where fixed, but is transfluent: nevertheless this plane cannot be acquired, unless the truths of faith have been put into act, and thereby implanted in the will, and through the will in the life; it is also worthy of remark, that the operation of the angels into the truths of faith appertaining to man is seldom effected manifestly, viz. so as to excite the thought concerning that truth, but there is produced a common (or general) idea of such things as are agreeable to that truth, with affection, for the operation is effected by an imperceptible influx, which, when presented to the sight, appears as influent light, which light consists of innumerable truths in good, and these truths address themselves to some single principle appertaining to man, and keep him, whilst in truth, in the love also which is of that truth; thus the angels elevate the mind of man from falses, and defend

defend from evils. But these things are totally unknown to the man.

5894. "And yet five years"—that hereby is signified the duration of that state until remains shine forth, appears from the signification of five, as denoting remains, see n. 5291; and from the signification of years, as denoting states, see just above, n. 5893; duration is signified by *yet five years*; from these considerations it is evident, that by the above words is signified the duration of that state, until remains shine forth. Remains are truths and goods stored up in the interior man by the Lord, see n. 468, 500, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342; in the present case remains are the acknowledgments and affections of truth, before good manifests itself; with good they shine forth; meanwhile such a supply is drained from them, as is conducive to the use of life; such is the Lord's providence, and this continual, although man is in total ignorance of it, yea is willing to be in ignorance; for he denies a providence in singulars, when yet it is in things most singular, from the first dawn of man's life even to the last, and afterwards to eternity; there is a concurrence every single moment, with every man, of more particulars of providence, than can be comprehended by any number; this I know from heaven.

5895. "In which is no ploughing and harvest"—that hereby is signified that in the mean time there would be no appearance of good and of truth thence derived, appears from the signification of ploughing, as denoting preparation from good to receive truths, of which we shall speak presently; and from the signification of harvest, as denoting truths from good, for harvest is the corn already ripe when it is gathered, and hence it denotes the truth which is from good; previous to the existence of this truth, there appear indeed truths, but they are truths leading to good, and not truths derived from good; man, who acts from truth, is in truths leading to good; but he who acts from good, is in truths derived from good. The reason why ploughing is said to denote good is, because a field which is ploughed signifies the church as to good, n. 2971, thus the good which is of the church, n. 3310, 3317, 4982; hence to plough denotes preparation from good to see truths; oxen also, which were used in ploughing, signify goods in the natural principle, n. 2180, 2566, 2781. By reason of this signification of ploughing, it was forbidden in the representative church "*to plough with an ox and an ass together*," Deut. xxii. 10, which thing never would have been forbidden, unless for some cause grounded in an interior principle, thus in the spiritual word; for, separate from such

such cause, what evil could there be in their ploughing together, and what could be the importance of such a law in the word? The cause grounded in an interior principle or the spiritual world is, that to plough with an ox signifies good in the natural principle, and to plough with an ass signifies truth in that principle; that an ass denotes scientific truth, thus truth in the natural principle, see n. 4492, 5741; the interior or spiritual ground of this command was, that the angels could not have an idea of good and truth separate, it being requisite that these principles be conjoined and make one, on which account they were not willing to look at such ploughing by an ox and an ass; the celestial angels are not even willing to think concerning truth separate from good, for every truth appertaining to them is in good, thus also to them truth is good: for the same reason it was forbidden to "wear a mixed garment of wool and linen together," verse 11 of the same chapter, for wool signified good, and linen truth. That to plough, to dung, to sow, to reap, signify such things as relate to good and its truth, is manifest in Hosea, "I will cause Ephraim *to ride*, Judah *shall plough*, Jacob *shall dung* for him, *sow* to yourselves according to justice, *reap* according to piety, *break up your fallow-ground*, and it is time to seek Jehovah, until he come and teach justice," x. 11, 12; riding is predicated of Ephraim, because to ride is to enjoy understanding, and Ephraim is the intellectual principle of the church; but ploughing is predicated of Judah, because Judah is the good of the church. So in Amos, "Will horses run on a rock, will one *plough with oxen*, that ye have turned judgment into gall, and the fruit of justice into wormwood," vi. 12; will horses run on a rock, denotes, will the truth of faith be understood, for rock in the spiritual sense denotes faith, see Pref. to the xxii. chap. of Gen.; and horses denote those things which are of the understanding, n. 2761, 2762, 3217, 5321; will one plough with oxen, denotes, will he do good; that oxen denote good in the natural principle, may be seen, n. 2180, 2566, 2781; that this could not be done is signified by the words which follow, because ye have turned judgment into gall, and the fruit of justice into wormwood. And in Luke, "Jesus said, no one putting his hand *to the plough*, and looking backwards, is disposed for the kingdom of God," ix. 62; these words signify the same as what the Lord saith in Matthew, "He that is upon the house, let him not go down to take any thing out of his house; and he that is in the field, let him not return back to take his clothes," xxiv. 17, 18; the sense of which words is, let not him, who is in good, betake himself
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thence to those things which relate to the doctrinals of faith, see n. 3652, where the above words were explained: so he who puts his hand to the plough, denotes him who is in good, but he who looks backwards denotes him, who in such case looks to the doctrinals of faith, and thereby leaves good; it was on this account that Elijah was displeased at Elisha, who ploughing in the field, when he was called, requested, that he might first kiss his father and mother; for Elijah said, "go, return, *for what have I done to thee,*" 1 Kings xix. 19, 20, 21. In the opposite sense, ploughing signifies evil which destroys good, thus vastation, as in Jeremiah, "Zion shall be a *ploughed field*, and "Jerusalem shall be heaps, and the mountain of the house shall "be for heights of the forest," xxvi. 18. Micah iii. 12.

5896. "And God hath sent me before you"—that hereby is signified that it was consulted of the divine providence, appears from the signification of the words, God hath sent me before you, as denoting the divine providence, as above, n. 5890.

5897. "To place for you remains in the land"—that hereby is signified the middle and inmost (principle) of the church, appears from the signification of remains, as denoting goods joined to truths within in man stored up by the Lord, see n. 468, 500, 560, 561, 660, 1050, 1906, 2284, 5135, 5342, in the present case the middle and inmost (principle) of the church; it is said the middle and inmost, because what is inmost with man, this holds the middle in the natural principle, where inmost and interior things are together; in general, the things which are inmost in those which follow successively, are in the midst or centre in those which by derivation from them are simultaneous, as is the case in the natural principle, thus inmost things (or principles) arrange themselves in the exteriors. To place for you remains in the land involves, that with the sons of Jacob there should be the inmost (principle) of the church, not that they were in the inmost, but that the representative of the church in all its form was instituted amongst them, and that the word was there; this is signified by remains in respect to the church abstractedly from the nation. Mention is made of remains and also of residues in the word throughout, but by the former and the latter have been understood only remains and residues of a people of nation according to the letter, whilst it has been heretofore altogether unknown, that in the spiritual sense they signify goods and truths in the interior man stored up by the Lord, as in the following passages, "In that day shall "the germ of Jehovah be for honour and glory; and the fruit "of the earth for magnificence and ornament to them that are
"escaped

“escaped of Israel, and it shall come to pass, he that is *left* in
 “Zion, and he that is a *residue* in Jerusalem, shall be called
 “holy, every one written for life in Jerusalem,” Isaiah iv. 2, 3;
 they that were left in Zion, and they that were residues in Jerusalem,
 were in no wise made holy, nor more written for life than the rest;
 whence it is plain, that by those who were left and who were residues
 are meant the things that were holy and written for life, which things
 are goods conjoined to truths in the interior man stored up by the Lord.
 Again in the same prophet, “In that day the *remains of Israel*, and the
 escaped of “the house of Jacob, shall no more stay upon him that smote
 “them, but shall stay upon Jehovah, the Holy One of Israel in
 “Truth. *The Remains* shall return, *the remains of Jacob* to
 “the mighty God,” x. 20, 21, 22; that remains are not the remains
 of any people or nation, may be manifest from this consideration,
 that in the word, especially the prophetic, by Israel was not meant
 Israel, nor by Jacob Jacob, but by each the church and what is of the
 church; and this being the case, by remains are not meant the remains
 of Israel and Jacob, but the truths and goods which are of the church;
 yea, neither do the remains of a people and the residues of a nation,
 when the expressions are used, signify the remains of any people or the
 residues of any nation; because by people in the internal sense are
 signified truths, n. 1259, 1260, 3295, 3581; and by nation goods,
 n. 1259, 1260, 1416; the reason why it hath been unknown, and appears
 strange, that by remains are signified truths and goods, is, because the
 literal sense, especially where it is historical, abstracts, and powerfully
 withholds from thinking such things. Again in the same prophet, “At
 that time there “shall be a path for *the remains of the people*, which shall be
 “*the residues* from Ashur, as it was to Israel by the sea, when
 “he came up out of the land of Egypt,” xi. 16, where the sense is the
 same, the residues from Ashur denoting those who were not destroyed
 by perverse reasonings; that Ashur denotes such reasonings, see n. 1186.
 Again, “In that day, Jehovah Zebaoth shall be for a crown of
 ornament and a diadem of “gracefulness to *the remains of his people*,”
 xxviii. 5. Again, “*The residue* that escapeth of the house of Judah
 shall yet take “root downwards, and bear fruit upwards; for out of
 Jerusalem shall come forth *remains*, and he that escapeth from
 “Mount Zion,” xxxvii. 31, 32. Again, “Butter and honey
 “shall every one eat that is a *residue* in the midst of the land,”
 vii. 22. And in Jeremiah, “I will gather together *the remains*
 “of *my flock* out of all lands whither I have dispersed them,
 “and

“and I will bring them back to their fold, that they may be
 “fruitful and multiply,” xxiii. 3. Again, “The people of *the*
 “*residue* from the sword found grace in the wilderness, in going
 “to give him rest, even to Israel,” xxxi. 2; the people of the
 residue from the sword in the wilderness were they, who were
 called infants, who, when the rest were dead, were introduced
 into the land of Canaan; those infants were residues, and by
 them were signified the goods of innocence, and by introduction
 into the land of Canaan was represented intromission into the
 Lord’s kingdom. And in Ezechiel, “*I will make residues,*
 “when there shall be to you escapers from the sword amongst
 “the nations, when ye shall be dispersed in the earth, then
 “shall your escapers remember Me amongst the nations where
 “they shall be captives,” vi. 8, 9; the reason why goods and
 truths from the Lord stored up in man’s interiors were repre-
 sented by residues and remains amongst the nations is because
 man is continually amongst evils and falses, and in captivity by
 them; evils and falses are what are signified by nations; the
 external man, separated from the internal, is altogether in
 them, wherefore unless the Lord gather together the goods and
 truths, which are insinuated into man during the whole pro-
 gress of life, man could not by any possibility be saved; for
 without remains no one hath salvation. And in Joel, “It
 “shall come to pass, every one who shall call on the name of
 “Jehovah shall escape, because in Mount Zion and in Jerusa-
 “lem shall be escape, as Jehovah hath said, and amongst *the*
 “*residues* whom Jehovah calleth,” ii. 32. And in Micah, “*The*
 “*remains of Jacob* shall be amongst the nations, in the midst
 “of many people, as a lion amongst the beasts of the forest,”
 v. 8. And in Zephaniah, “*The remains of Israel* shall not do
 “perverseness, neither shall they speak a lie, neither shall there
 “be found in their mouth the tongue of deceit; they shall feed
 “and take rest, and none shall make them afraid,” iii. 13; in
 this passage are described remains as to their quality, and it is
 a known thing, that this quality never belonged to the people
 of Israel so called; from which consideration it is also manifest,
 that by remains are meant other things, which other things, it
 is plain, are goods and truths, because these are what do not do
 perverseness, neither speak a lie, neither is there found in their
 mouth the tongue of deceit. And in Zechariah, “The streets
 “of the city shall be filled with boys and girls playing in the
 “streets thereof, which thing shall be wonderful in the eyes of
 “*the remains of my people*: now not as in former days will I
 “be to *the remains of this people*, for they are a seed of peace,
 “the

“the vine shall give it's fruit, and the earth shall give it's provender, and the heavens shall give their dew ; I will make *the remains of this people* heirs of all those things,” viii. 5, 6, 11, 12 ; remains are here called a seed of peace, but they are they who are in the truths of good, whose fructification is described by the vine giving her fruit, the earth her provender, and the heavens their dew. The remains meant in the spiritual sense, are closed up by evils of live and persuasions of what is false, so as no longer to appear, and by the negation of truth, which had been before acknowledged, each from affection, are consumed, for this is the commixtion of what is true and what is false, which is called prophanation : on this subject it is thus written, in the word, “He shall remove man, and wildernesses shall be multiplied in the midst of the earth, scarce *a tenth part* shall be any longer therein, and yet it shall be to exterminate,” Isaiah vi. 12, 13 ; that ten are remains, may be seen, n. 576, 1906, 2284. Again, “I will slay thy root, and he shall slay *thy residues*,” xiv. 30, speaking of the philisthines, who are they that are in the science of knowledges, and not in the life, n. 1197, 1198, 3412, 3413 ; residues are called root, because from them, as from a root, goods and truths bud forth, which cause man to be man ; wherefore he shall remove man, as was said just above in Isaiah, denotes the destruction of remains. So in Jeremiah, “The young men shall die by the sword, their sons and their daughters shall die by famine, and *they shall have no remains*,” xi. 22, 23, speaking of the men of Anathoth. Again, “I will take *the remains of Judah*, who have set their faces to come into the land of Egypt, to sojourn there, that they may all be consumed ; and there shall not be an escaper, or *a residue to the remains of Judah*, who have come to dwell in the land of Egypt,” xlv. 12, 14, 28 ; the reason why they who were of Judah might not sojourn in the land of Egypt, nor dwell there, and why this was so severely prohibited them, was, because the tribe of Judah represented the Lord's celestial church, and the celestial are altogether unwilling to have any acquaintance with the scientifics which are signified by Egypt, for they know all things by virtue of the celestial good in which they are principled, which good would perish if they were to betake themselves to scientifics ; yea, they who are of the Lord's celestial kingdom, inasmuch as they are in celestial good, and celestial truth is charity, whereas spiritual truth is faith, are not even willing to make mention of the term faith, lest they should descend and look back from good, see n. 202, 337, 2715, 3246, 4448 ; this also is what is meant by

by the Lord's words, "He that is on the house, let him not go down to take any thing out of the house; and he that is in the field, let him not return to take his clothes," Matt. xxiv. 17, 18, see just above, n. 5895; also by these words, "Remember Lot's wife," Luke xvii. 32, who looked backwards, and became a statue of salt; concerning looking and returning back, see n. 2454, 3652. By the nations, which were so devoted, that there were not even any left remaining, was represented that iniquity was so consummated amongst them, as to leave no residue of good and truth, thus that there were no remains; as in Moses, "They smote Og the king of Bashan, and all his sons, and all his people, *until they left no residues*," Numb. xxi. 35. Duet. iii. 3. Again, "They took all the cities of Sihon, and gave to the curse every city of man, and the women, and the infant, *they left no residue*," Deut. ii. 34; also in other passages, where it is written that they were given to the curse. In regard to remains, or goods and truths stored up in man's interiors by the Lord, the case is this; when man is in good and truth from affection, thus from freedom, then good and truth are implanted; and when this effect takes place, then the angels from heaven approach nearer, and conjoin themselves to man; it is this conjunction which causes goods to exist with truths in man's interiors; but when man is in things external, that is, in worldly and corporeal things, then the angels are removed, and when they are removed, then nothing at all of those goods and truths appears; nevertheless, inasmuch as conjunction hath been once effected, man is in the faculty of conjunction with the angels, thus with good and truth appertaining to them, but this conjunction doth not take place oftener and in a greater degree than is well-pleasing to the Lord, who arranges those things according to every use of man's life.

5898. "And to make you alive"—that hereby is signified spiritual life thence derived to truths in the natural principle, appears from the signification of making alive, as denoting spiritual life, see n. 5890; inasmuch as the all of spiritual life is from remains, therefore it is said spiritual life *thence derived*; and in consequence of it's being thence derived, it is also said, immediately after what is declared concerning remains, "to make you alive," viz. truths in the natural principle, which are represented by the sons of Jacob, see n. 5403, 5419, 5427, 5458, 5512.

5899. "For a great escape"—that hereby is signified deliverance from damnation, appears from the signification of escape, as denoting deliverance from damnation, which deliverance is effected

effected by remains, that is, by goods and truths stored up with man by the Lord; they who receive those goods and truths, that is, who suffer them to be implanted in their interiors, escape damnation, and are amongst the residues; hence it is that mention is made of escape in the word throughout, where residues and remains are spoken of, as in the present instance by Joseph, and also in other places, as in Isaiah, "In that day the fruit of the earth shall be for magnificence and ornament to the escape of Israel, and it shall come to pass, he that is left in Zion, and he that is residue in Jerusalem, shall be called holy," iv. 2, 3. Again, "In that day the remains of Israel, and the escape of the house of Jacob shall no more again stay upon him that smote them," x. 20, 21, 22. Again, "The escape of the house of Judah that is residue, shall again take root downwards, and bear fruit upwards; for out of Jerusalem shall go forth remains, and an escape from Mount Zion," xxxvii. 31, 32. And in Ezechiel, "I will make residues when there shall be to you escapers from the sword amongst the nations, when ye shall be dispersed in the earth; then shall your escapers remember Me," vi. 8, 9. And in Joel, "It shall come to pass, every one who shall call on the name of Jehovah shall escape, because in Mount Zion and in Jerusalem shall be escape, as Jehovah hath said, and amongst the residues whom Jehovah calleth," ii. 32. And in Jeremiah, "There shall not be an escape or a residue remaining to Judah," xlv. 12, 14. From these passages it is evident what is meant by escaping, viz. that they who escape are they who have remains, and that to escape is to be delivered from damnation.

5900. "And now ye have not sent me hither"—that hereby is signified that they did not let down to scientifics which are of the natural principle, appears from the signification of Egypt, which is the *hither* where he was sent, as denoting the scientifics which are in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700; that by "ye have not sent me" is denoted that they did not let down, is evident.

5901. "But God"—that hereby is signified that the Divine (Being or Principle) had done this, is manifest without explanation. How the case herein is, hath been explained in speaking of Joseph, that he was sold into Egypt, and there first ministered in the house of Potiphar, denoting (inasmuch as in the supreme sense he represented the Lord, and in the inferior sense those who are regenerated by the Lord) that scientifics are the first things which are to be learned; for they are those things from which truths are to be concluded, and in which

next

next truths are to terminate ; afterwards a progress is made more towards interior principles ; these are the things which Joseph represented, and this being so, it was the Divine (Being or Principle) which sent him thither.

5902. "And set me for a father to Pharaoh"—that hereby is signified that now the natural principle was from him, appears from the representation of Pharaoh, as denoting the natural principle in general, see n. 5460, 5799 ; that it is from him, is signified by his being set for a father, for from the father the sons are dependent. By father in the proper sense is signified good, n. 2803, 3703, 3704, 5580, and inasmuch as from good depend all things both in the internal and external man, thus by God setting him for a father to Pharaoh, is signified that from him, as from good, is the natural principle ; for Joseph represents the celestial internal principle, or internal good, n. 5805, 5825, 5827, 5869, 5877, this by influx arranges all things in the natural principle, and at length effects that the natural principle be from itself.

5903. "And for a lord to all his house"—that hereby is signified that from him is every thing in the natural principle, appears from the signification of all the house of Pharaoh, as denoting every thing in the natural principle ; that every thing in that principle was from him, is signified by his being set for a lord over it : lord also in the word is predicated of good.

5904. "And I bear rule in all the land of Egypt"—that hereby is signified that he arranges the scientifics there, appears from the signification of bearing rule, as denoting to arrange ; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus all scientifics, for these are the things of that mind ; scientifics are what constitute the intellectual principle of that mind, but the good which flows-in from the internal principle, and arranges the scientifics in that mind, is what causes as it were the voluntary principle there.

5905. Verses 9, 10, 11, 12, 13. *Hasten ye and go up to my father, and say to him, thus saith thy son Joseph, God hath set me for a lord to all Egypt, come thou down to me, stop not.—And thou shalt dwell in the land of Goshen, and shall be nigh to me, thou and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast. And I will sustain thee there, because as yet there are five years of famine, lest peradventure thou be extirpated, and thy house, and all that thou hast. And lo ! your eyes see, and the eyes of my brother Benjamin, that I speak by mouth to you. And ye shall tell my father of all my glory*

glory in Egypt, and of all that ye see, and hasten ye, and cause my father to come down hither. Hasten ye and go up to my father, signifies to spiritual good: And say to him, thus saith thy son Joseph, signifies the perception thereof concerning the celestial internal principle: God hath set me for a lord to all Egypt, signifies that he arranges all and singular the things in the natural principle: Come thou down to me, stop not, signifies sure conjunction: And thou shalt dwell in the land of Goshen, signifies the midst in the natural principle: And thou shalt be nigh to me, signifies perpetual conjunction: Thou, and thy sons, and thy sons' sons, signifies spiritual good, and all things derived from it, and the things derived from these [derivatives]: And thy flocks, and thy herds, signifies natural good interior and exterior: And all that thou hast, signifies whatsoever is derived from it: And I will sustain thee there, signifies continual influx of spiritual life from the celestial internal principle: Because as yet there are five years of famine, signifies the duration of the defect of good: Lest peradventure thou be extirpated, signifies lest it perish: Thou and thy house and all that thou hast, signifies spiritual good and all that appertains to it: And lo! your eyes see, signifies testification from perception: And the eyes of my brother Benjamin, signifies from the perception of the medium: That I speak by mouth to you, signifies manifestation: And ye shall tell my father of all my glory in Egypt, signifies communication of the spiritual heaven in the natural principle with spiritual good: And all that ye see, signifies whatsoever was there apperceived and perceived: And hasten ye and cause my father to come down hither, signifies close conjunction.

5906. "Hasten ye and go up to my father"—that hereby is signified to spiritual good, appears from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833. The ground and reason why spiritual good is the father of the celestial internal principle, when yet spiritual good is respectively external, because from the natural principle, is, because man, before the internal man exists, must be external, for progression is made in order from exterior things to interior, as from scientifics to intellectuals, for exterior things must next serve for a plane to things interior; from this progression, or from this nativity it is, that the external principle is called the father of the internal, consequently spiritual good from the natural principle, which good is Israel,

is called the father of the celestial internal principle, which is Joseph.

5907. "And say to him, thus saith thy son Joseph"—that hereby is signified his perception concerning the celestial internal principle, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made above; and from the representation of Joseph, as denoting the celestial internal principle, see n. 5869, 5877. The reason why it signifies the perception of spiritual good, which is Israel, concerning the celestial internal principle, which is Joseph, is, because it is said, "Thy son saith." Joseph in the internal sense is the perceptive of influx from the celestial internal principle into spiritual good.

5908. "God hath set me for a lord to all Egypt"—that hereby is signified that he arranges all and singular the things in the natural principle, appears from the signification of being set for a lord, as denoting to arrange, as above, n. 5903, 5904; and from the signification of all Egypt, as denoting the scientifics in the natural principle, thus all and singular the things therein, for the natural principle consists of scientifics; that Egypt denotes the scientific principle, hath been abundantly shewn heretofore.

5909. "Come down to me, stop not"—that hereby is signified sure conjunction, appears from the signification of coming down or coming to me, as denoting conjunction; and from the signification of stop not, as denoting what is sure.

5910. "And thou shalt dwell in the land of Goshen"—that hereby is signified the midst in the natural principle, appears from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, 4451; and from the signification of the land of Goshen, as denoting what is middle or inmost; and whereas that land was in Egypt, and by Egypt is signified the scientific which is in the natural principle, it denotes the midst or inmost in the natural principle: for Goshen was the best tract in the land of Egypt, and what is best, this in the natural principle, where scientifics are, is in the midst or in the centre; for good itself, as somewhat sun-like, is there, and thence gives light to the truths which are at the sides.

5911. "And thou shalt be nigh to me"—that hereby is signified perpetual conjunction, appears from the signification of being nigh, as denoting perpetual conjunction, for by coming to Joseph is signified conjunction, n. 5909, hence to be nigh to him, thus continually near him, denotes perpetual conjunction.

5912. "Thou, and thy sons, and thy sons' sons"—that hereby is signified spiritual good, and all things derived from it, and the things derived from these [derivatives], appears from the representation of Israel, who here is Thou, as denoting spiritual good, see above, n. 5906; and from the signification of thy sons, as denoting the things derived from that good, which are truths in the natural principle, and are represented by his sons; and from the signification of his sons' sons, as denoting the things derived from these latter, viz. truths again born and derived: for good, when it is in the first place, and hath dominion, produces truths continually, multiplies them around itself, and also around each truth, and makes each truth as a little star, in the midst of which is a luminous principle; nor does good only multiply truths around itself, but also produces from truths, truths by derivations successively, which are the sons' sons or grandsons, and so forth. Joseph invites his brethren to himself by his father, and not otherwise, saying that his father should come with his sons and sons' sons; the reason is, because the conjunction of the celestial internal principle with truths in the natural, is not given except by a medium.

5913. "And thy flocks and thy herds"—that hereby is signified natural good interior and exterior, appears from the signification of flock, as denoting interior good, see n. 2566, in the present case interior natural good, because they were the flocks of Israel, by whom is represented spiritual good, *from the natural principle*, n. 5906; and from the signification of herd, as denoting exterior natural good. The reason why by herd is signified exterior good, and by flocks interior, is, because the beasts which constituted a herd, as oxen and heifers, in sacrifices signified the external goods of charity, also the goods of the external man; but they which constituted flocks, as lambs, sheep, goats, signified the internal goods of charity, also the goods of the internal man; wherefore they who are in these latter goods, are in the word called, by one expression, flock, and he who leads them, a shepherd.

5914. "And all that thou hast"—that hereby is signified whatsoever is derived from it, appears from the signification of all that thou hast, as denoting what is derived from it, for goods and truths in the natural principle are from spiritual good, as from a father, hence, inasmuch as they are from it, they are it's.

5915. "And I will sustain thee there"—that hereby is signified the continual influx of spiritual life, from the celestial internal principle, appears from the signification of sustaining, when

when it is said by Joseph, by whom is represented the celestial internal principle, as denoting the influx of spiritual life from the celestial internal principle, sustenance in the spiritual sense being nothing else but the influx of good and truth through heaven from the Lord; hence the angels are sustained, and hence the soul of man, that is, his internal man, is sustained: To this sustenance corresponds the sustenance of the external man by meat and drink; wherefore by meat is signified good, and by drink truth; such also is the correspondence, that when man feeds on food, the attendant angels are in the idea of good and truth; and what is wonderful, with a difference according to the species of food: wherefore when man in the holy supper receives the bread and wine, the attendant angels are in the idea of the good of love and the good of faith, n. 5464, 3735, by reason that bread corresponds to the good of love, and wine to the good of faith; and because they correspond, they also signify the same in the word. That by spiritual meat and drink, that is, by good and truth, the soul of man is sustained, that is, the internal man, is manifest from the Lord's words in Moses, "Not by bread alone doth man live, but by every enunciation of the mouth of Jehovah doth man live." Deut. viii. 3. Matt. iv. 4; the enunciation of the mouth of Jehovah is the good and the truth which proceed from him.—And in John, "Labour not for the meat which perisheth, but for the meat which endureth to everlasting life, which the Son of Man shall give unto you," vi. 27. Again, "The disciples intreated Jesus, saying, Master, eat: he said unto them, I have meat to eat which ye know not of," iv. 31, 32. And concerning drink, in the same Evangelist, "Jesus said, if any one thirst, let him come to Me, and drink; whosoever believeth in Me, as the scripture saith, out of his belly shall flow streams of living water," vii. 37, 38.

5916. "Because as yet there are five years of famine"—that hereby is signified the duration of the defect of good, appears from what hath been already said and explained concerning famine and concerning five, n. 5893, 5894.

5917. "Lest peradventure thou be extirpated"—that hereby is signified lest it perish, appears without explication.

5918. "Thou and thy house and all that thou hast"—that hereby is signified spiritual good and all that appertains thereto, appears from the representation of Israel, who in the present case is meant by Thou, as denoting spiritual good, concerning which representation much hath been said heretofore; that thy house,

house, and all that thou hast, denotes all that appertains thereto, is manifest.

5919. "And lo! your eyes see"—that hereby is signified testification from perception, appears from the signification of eyes and of seeing, as denoting perception, see n. 2150, 3764, 4567, 4723, 5400; that it denotes testification, is evident.

5920. "And the eyes of my brother Benjamin"—that hereby is signified especially from the perception of the medium, appears from the signification of eyes and of seeing, as denoting to understand, and hence to perceive, as above, n. 5919; and from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443, 5639, 5688, 5822. The case herein is this; Benjamin, inasmuch as he represented the medium, and this medium was interior truth, n. 5600, 5631, immediately depending on internal good, which is Joseph, had on this account clearer and more exquisite perception than the truths had which were beneath or external, which his ten brethren represented; for truth and good, the nearer they are to what is internal, enjoy the more perfect perceptivity, being more entirely in the light of heaven, and thus nearer to the Lord; for the influx of divine good and truth from the Lord in it's progress passes through continual mediations and thereby successions, wherefore they who are in the first principles, or beginnings, receive the influx with clearer perception, because more immediately, than they who are in mediates and ultimates; there is a successive obscuration of good and truth, as of light, at distances, inasmuch as the more imperfect principles, which are in successive gradation, cause dimness. From these considerations it is evident, in what manner is here meant testification especially from the perception of the medium, for the medium is interior, and the truths, which the sons of Jacob represent, are exterior.

5921. "That I speak by mouth to you"—that hereby is signified manifestation, appears from this consideration, that the first testification was that their eyes saw, the second, that the eyes of Benjamin saw, and now the third, that he spake by mouth to them, whereby he removed all doubt of his being Joseph, consequently he fully manifested himself; hence the above words involve manifestation.

5922. "And ye shall tell my father of all my glory in "Egypt"—that hereby is signified communication of the spiritual heaven in the natural principle with spiritual good, appears from the signification of telling, as denoting to communicate; and from the signification of glory, as denoting the spiritual
heaven

heaven, of which we shall speak presently; and from the signification of Egypt, as denoting the scientifics which are in the natural principle, thus the natural principle itself, as above, n. 5908; and from the representation of Israel, who is here the father with whom communication was to be made, as denoting spiritual good, see above, n. 5906; hence it is evident, that by the words, "Ye shall tell my father of all my glory in Egypt," is signified communication of the spiritual heaven in the natural principle with spiritual good. In regard to glory denoting the spiritual heaven, the case is this; there are two kingdoms of which heaven consists, viz. the celestial kingdom and the spiritual kingdom; the celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second; the good, in which the celestial are principled, is called celestial good, and the good in which the spiritual are principled, is called spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour; in regard to the conjunction of these two kingdoms, it is effected by the good of charity towards the neighbour, for the internal principle of those who are in the celestial kingdom, is love to the Lord, and their external principle is charity towards the neighbour; but the internal principle of those who are in the spiritual kingdom, is charity towards the neighbour, and their external principle is faith thence derived; whence it appears, that the conjunction of those two kingdoms is effected by charity towards the neighbour, for in such charity the celestial kingdom closes, and from it the spiritual kingdom commences, thus the ultimate principle of the one is the first principle of the other, and thus they mutually have hold on each other. We proceed to shew what is meant by glory; glory in the supreme sense is the Lord as to divine truth, thus it is the divine truth which proceeds from the Lord; but glory in the representative sense is the good of love towards the neighbour, or charity, which is the external good of the celestial kingdom, and the internal of the Lord's spiritual kingdom, for this good in the genuine sense is the divine truth in heaven: And whereas the subject here treated of is concerning Israel, who denotes spiritual good or charity, which constitutes the spiritual kingdom in the heavens, and the spiritual church in the earths, therefore by the glory of Joseph in this passage, which they were to tell to Israel, is meant the spiritual heaven. The spiritual heaven is called glory, because the things in that heaven appear in light, in splendor, in lustre. That glory is predicated of the divine truth, which is from the Lord's divine human

human [principle], and that it is attributed to the Lord as a king, inasmuch as the kingly principle in the internal sense is divine truth, n. 1728, 2015, 2009, 5009, 3630, 4581, 4966, 5044, 5068, is manifest from these words in John, "The word was made flesh, and dwelt in us, and we beheld his *glory*, the *glory* as of the only-begotten of the Father, full of grace and truth," i. 14; the word is the divine truth, and as this proceeds from the Lord, it is the Lord himself, hence of the divine truth is predicated glory. And in Luke, when Jesus was transfigured on the mountain, "Behold two men discoursed with him, who were Moses and Elias, *who were seen in glory*," ix. 30, 31; on this occasion the Lord shewed to Peter, James, and John, his divine human [principle], such as it was and appeared in the divine light, and the form in which He was seen on this occasion, exhibited the word such as it is in the internal sense, thus such as the divine truth is in heaven, for the word is the divine truth for the use of the church; on this account also it was presented at the same time, that Moses and Elias discoursed with him, for by Moses is represented the law, by which are meant the books thereof with the historicals, and by Elias are meant the prophets or the prophetic word; that by Moses is meant the law, may be seen in the preface to Chap. xviii. of Genesis, also n. 4859; and that by Elias is meant the prophetic word, see the same preface, also n. 2762, 5247.—And in Matthew, "They shall see the Son of Man coming *in the clouds of heaven* with power and *glory*," xxiv. 30; that the literal sense of the word is a cloud, and the internal sense glory, consequently the Divine Truth such as is in heaven, may be seen in the preface to chap. xviii. of Genesis, and that glory is the intelligence and wisdom which is of the Divine Truth, see n. 4809; the word as to the external sense is in a cloud, by reason that human minds are in darkness, wherefore unless the word was in a cloud, it would scarce be understood by any one, and also the holy things, which are of the internal sense, would be profaned by the wicked in the world; therefore the Lord saith in Isaiah, "Jehovah will create upon every habitation of Mount Zion, and upon her assemblies, *a cloud by day*, and the brightness of a flame of fire by night; for *upon all the glory shall be a covering*, and the *tabernacle* shall be for a *shade by day*," iv. 5, 6; hence also it was, that upon the tabernacle there appeared a cloud by day, and a fire by night, because the tabernacle represented the Lord's Divine Human (Principle), consequently the Divine Truth which proceeds from him, thus the word which is the Divine Truth of the church

church, see n. 3210, 3440, the like is signified by the following words in Moses, "The cloud covered the tent of the congregation, and *the glory of Jehovah* filled the habitation," Exod. xl. 34; and again, "*The glory of Jehovah* appeared in the tent of the congregation before all the sons of Israel," Numb. xiv. 10: The like is signified by the cloud and the glory on Mount Sinai, whereof it is thus written in Moses, "When Moses went up into the mountain, *a cloud* covered the mountain, and *the glory of Jehovah* dwelt on Mount Sinai six days," Exod. xxiv. 15, 16; these things also were represented, because the law, which is divine truth, was promulgated from that mountain; the reason why the cloud was seen and the glory of Jehovah, when Moses went up into the mountain, was, because therein he represented the law, that is, the historical word; hence it is occasionally said Moses and the prophets, or the law and the prophets, and by the law are meant the books thereof with the rest of the historicals, but not the prophets, because this latter word was represented by Elias and Elisha; for the word is historical and prophetical, as is known, wherefore when the word is called the law and the prophets, by the law is meant the historical word, and by the prophets the prophetical. The divine truth was also represented by the brightness like as of a rainbow in the cloud round about the cherubim, and above them, in Ezechiel, where it is thus written, "I saw an appearance of fire, as a brightness round about, as the appearance of a *rainbow*, which is in a cloud in a day of rain; this appearance was of the likeness of *the glory of Jehovah*," i. 26, 27, 28, and is called also *the glory of Jehovah*, and *the glory of the God of Israel*, Chap. viii. 4. Chap. x. 18, 19. Chap. xi. 22, 23; it is called the glory of Jehovah in respect to the inmost heaven, and the glory of the God of Israel in respect to the middle or spiritual heaven; the reason why the divine truth in the heavens appears in glory is, because truth itself in the spiritual heaven appears before the eyes as a bright cloud, which also it has been given occasionally to see, and the good in that truth appears there as a fiery principle, hence the cloud variegated by fire yields wonderful aspects, which are glory in the external sense; but glory in the internal sense is intelligence and wisdom; the latter also are what are represented by the former. That the divine truth, from which is derived all wisdom and intelligence, also the appearance of a variegated cloud before the external sight, is glory, is manifest also from the following passages, "Jehovah said, I live, and the whole earth shall be filled with *the glory of*

“*of Jehovah*,” Numb. xiv. 21; this was said by Jehovah, when the Israelitish people was divorced, and it was declared that only their infants should come into the land of Canaan; on this occasion, by the whole earth being filled with the glory of Jehovah, was signified, that in the representatives of the church instituted amongst them, and in the word which for the most part treated of them, there was the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. And in Isaiah, “The seraphim cried, Holy, holy, “*holy, Jehovah Zebaoth, the fulness of all the earth is his glory*,” vi. 3. Again, “*The glory of Jehovah shall be revealed, and all “flesh shall see together*,” xl. 5. Again, “Therefore in Urim “*give ye glory to Jehovah*, in the isles of the sea to the name of “*Jehovah the God of Israel*,” xxiv. 15; Urim denotes the light which is from the divine truth proceeding from the Lord; the isles of the sea denote those who are more remote from truth, n. 1158. Again, “*The glory of Libanon is given to him; the “honour of Carmel and Sharon, they shall see the glory of Je- “hovah, the honour of our God*,” xxxv. 2; Libanon denotes the spiritual church, Carmel and Sharon the celestial church; of this latter is predicated the glory of Jehovah, when celestial truth is meant, which is charity; of the former is predicated the honour of the God of Israel, when spiritual good is meant, which also is charity. Again, “Arise, illuminate, because *thy light is “come, and the glory of Jehovah is risen upon thee, for lo! dark- “ness covers the earth, and thick darkness the people, but upon “thee shall Jehovah arise, and his glory upon thee shall be seen*,” lx. 1, 2, speaking of the Lord, who is called light, as in John, chap i. verses 4, 9; and it is said that upon him shall arise the glory of Jehovah, that is, that he hath divine truth. In like manner in the same prophet, “For mine own sake, for mine own sake, “will I do, for what should be profaned, *my glory do I not give to “another*,” xlviii. 11, speaking also of the Lord, where glory in the supreme sense denotes the divine human (principle,) thus also the divine truth, because the latter is from the former; not to give glory to another, denotes to give it only to the divine human (principle,) which is one with himself. And in the Apocalypse, “The city the holy Jerusalem, coming down out “of heaven, *having the glory of God*, and her luminary was like “to a stone most precious,” xxi. 11; the city the holy Jerusalem is the Lord’s spiritual kingdom in the heavens, and his spiritual church in the earths, of which is predicated glory; luminary is truth from the divine (being or principle.) Inasmuch as divine truth is what is represented by royalty in the word,

since the Lord as to divine truth was represented by kings, (see the places just cited above,) therefore to it as to a king is attributed glory, as in David, "Lift up your heads ye gates, and be ye lifted up ye doors of the world, *that the King of Glory may come in*; who is this *King of Glory*? Jehovah strong and mighty, Jehovah mighty in war. Lift up your heads ye gates, and lift up ye doors of the world, *that the King of Glory may come in*; who is this *King of Glory*? Jehovah *Zebaoth* he is the *King of Glory*," Psalm xxiv. 7, 8, 9, 10. And in Isaiah, "Jehovah *Zebaoth* shall reign in the Mount of Zion and in Jerusalem, and before his elders, *glory*," xxiv. 23; glory denotes the divine truth; Jehovah is called Jehovah Zebaoth, or Jehovah of armies, where divine truth is treated of, for by armies are signified truths, n. 3448. And whereas by royalty was represented divine truth, therefore the throne, upon which kings sat in judgment, was called *a throne of glory*, Isaiah xxii. 23. Jerem. xiv. 21. Chap. xvii. 12; and in Matthew, "The Son of Man shall sit upon *the throne of his glory*," xix. 28: again, "When the Son of Man shall come *in his glory*, and all the holy angels with him, then shall he sit *on the throne of his glory*: and *the King* shall say to them," xxv. 31, 34, 40; a further reason why a throne was called a throne of glory was, because judgments were formed from truth. Again, in the same evangelist, "The Son of Man shall come *in the glory of his Father*, with his angels, and then shall he render to every one according to his deeds," xvi. 27. From what hath been said it is also evident what is meant by glory in the Lord's Prayer, "Thine is the kingdom, the power, and *the glory*, to ages," Matt. vi. 13. The Lord's spiritual kingdom in the heavens, and spiritual church in the earths, is also called *gracefulness* (*decus*,) (*) Isaiah lx. 7. Chap. lxiii. 15. Chap. lxiv. 10. Dan. viii. 9. Chap. xi. 16, 41, 45. Mention is made of glory by Joseph also on this account, because Joseph himself represents, in the supreme sense, the Lord as to the divine spiritual (principle) or divine truth, in the internal sense his spiritual kingdom, also the good of faith, see n. 3969. 4669, 4723, 4727.

5923. "And all that ye see"—that hereby is signified whatsoever was there apperceived and perceived, appears from the signification of seeing, as denoting to understand, and hence to perceive and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5400.

5924,

(*) In our English version of the bible, what is here by our author called *gracefulness* (*decus*,) is rendered *glory*.

5924. "And hasten ye and cause my Father to come down hither"—that hereby is signified close conjunction, appears from what was said above, n. 5209, and whereas the same thing is here said again, and from an affection of love, it denotes close conjunction.

5925. Verses 14, 15. *And he fell on the necks of his brother Benjamin, and wept, and Benjamin wept upon his necks. And he kissed all his brethren, and wept over them; and afterwards his brethren discoursed with him.* And he fell on the necks of his brother Benjamin, signifies inmost conjunction with the medium: and wept, signifies the effect of mercy: and Benjamin wept upon his necks, signifies reception, and thence reciprocity: and he kissed all his brethren, signifies adjunction from grace: and wept over them, signifies the effect of affection: and afterwards his brethren discoursed with him, signifies reciprocal communication from reception.

5926. "And he fell on his brother Benjamin's necks"—that hereby is signified inmost conjunction with the medium, appears from the signification of neck, as denoting influx, communication, and conjunction, see n. 3542, 3695, 3725, and properly the conjunction of celestial and spiritual things, n. 5320, 5328, thus the conjunction of the celestial internal principle, which is Joseph, with the spiritual of the celestial principle, which is Benjamin; hence to fall upon necks denotes to conjoin himself closely, consequently it denotes inmost conjunction; and from the representation of Benjamin, as denoting a medium, see n. 5411, 5413, 5443, 5639, 5686, 5688, 5689.

5927. "And wept"—that hereby is signified an effect of mercy, appears from the signification of weeping, as denoting what is from mercy, thus it's effect, see n. 5480, 5871.

5928. "And Benjamin wept upon his necks"—that hereby is signified reception and thence reciprocity, appears from this consideration, that this was done mutually by each party, whence it denotes reception, and thence reciprocity. As to what concerns the conjunction of good with truths, and the reciprocal conjunction of truths with good, it is to be noted, that when good flows into truths, and conjoins them to itself, in such case it infuses into them good from it's own (good,) and by it's own addicts them to itself, whence comes conjunction; and whereas truths thereby receive life, it appears afterwards as if they act from themselves, when they act reciprocally or re-act, nevertheless truths do not act from themselves, but from the good which flows into the good from itself addicted to truths: the case
herein

is like that of the blood-vessels in a living body ; truths are as it were vessels without blood, but good is as it were blood ; when this blood infuses itself into the vessels which before were empty, it acts upon them, and also reciprocally, for from the blood they received the faculty of moving, and as it were life. From these considerations it is evident how the case is with the conjunction of good with truths, and with the reciprocal conjunction of truths with good.

5929. "And he kissed all his brethren"—that hereby is signified adjunction from grace, appears from the signification of kissing, as denoting conjunction from affection, see n. 3573, 3574, 4353, in the present case adjunction from grace, because the truths of the church in the natural principle, which are represented by the sons of Jacob, are more remote from internal good, which is Joseph, and the things which are more remote are indeed conjoined by a medium with internal good, but still for a long time they retain such things as do not correspond with internal good ; on this account by kissing his brethren is signified adjunction from grace. It is said from grace, not from mercy, because the things which are more remote, and not fully correspondent, are not in such humiliation that they can implore mercy, yea, they cannot even from the heart name mercy, but instead thereof grace ; and this because the non-correspondent principles, which adhere, are derived from self-love, and he who loves himself, cannot possibly humble himself from the heart, for he sets himself erect, having respect to himself in every thing, and making small account of those things which are out of himself.

5930. "And wept over them"—that hereby is signified an effect of affection, appears from the signification of weeping, as denoting an effect of mercy, see just above, n. 5927; 5928, in the present case of affection, for the cause spoken of above, n. 5929.

5931. "And afterwards his brethren discoursed with him"—that hereby is signified reciprocal communication from reception, appears from what hath been explained above, n. 5880; what reciprocal communication from affection is, see also above, n. 5928.

5932. Verses 16, 17, 18, 19, 20. *And the voice was heard in Pharaoh's house, saying, Joseph's brethren are come, and it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said to Joseph, say to thy brethren, this do ye, load your beasts of burden, and go ye, come to the land of Canaan. And take your father, and your houses, and come to me, and I will*

will give you the good of the land of Egypt, and ye shall eat the fat of the land. And now do this commandment, take to you from the land of Egypt carriages for your infants, and for your women, and bring your father, and come. And let not your eye spare upon your household stuff, because the good of the whole land of Egypt is your's. And the voice was heard in the house of Pharaoh, signifies that this filled the universal natural principle: saying, Joseph's brethren are come, signifies a perception that the truths of the church are present in the natural principle: and it was good in the eyes of Pharaoh, signifies joy in that principle throughout: and in the eyes of his servants, signifies even to the lowest things therein: and Pharaoh said to Joseph, signifies the perception of the natural principle from the celestial internal: say to thy brethren, signifies concerning the truths of the church in the natural principle: this do ye, load your beasts of burden, signifies that they should fill every truth with good: and go ye, come to the land of Canaan, signifies their habitation: and take your father, and your houses, and come to me, signifies the accession of spiritual good and of the truths of the church to natural scientifics: and I will give you the good of the land of Egypt, signifies the possession of scientifics: and ye shall eat the fat of the land, signifies the appropriation of good there: and now this commandment do ye, signifies the will: take to you from the land of Egypt carriages, signifies the doctrinals of scientifics: for your infants and your women, signifies for those who do not yet know: and bring your father and come, signifies their service and accession: and let not your eye spare upon your household stuff, signifies that things instrumental should not be matters of concern: because the good of the whole land of Egypt is your's, signifies that they have what is primary in the natural mind.

5933. "And the voice was heard in the house of Pharaoh"—that hereby is signified that this filled the universal natural principle, appears from the signification of voice, which is heard elsewhere, and at a distance, when it is predicated of influx, as denoting to be filled; for as a voice that is heard fills, so doth that which flows-in; and from the signification of the house of Pharaoh, as denoting the universal natural principle; for by Pharaoh is represented the natural principle in general, n. 5160, 5799.

5934. "Saying, Joseph's brethren are come"—that hereby is signified that the truths of the church were present in the natural principle, appears from the signification of being come, as denoting presence: and from the signification of the sons
of

of Jacob, or Joseph's brethren, as denoting the truths of the church in the natural principle, see n. 5403, 5419, 5458, 5512. In the natural principle there are scientifics of various kinds; there are scientifics relating to earthly, corporeal, and worldly things, which are the lowest, for these are immediately from the external things of sense or of the body; there are scientifics relating to the civil state, its government, statutes, and laws, which are somewhat more interior; there are scientifics respecting the things of moral life, which are more interior still; but those which regard spiritual life, are more interior than them all; these are the truths of the church, which, so far as they are grounded only in doctrine with man, are nothing else but scientifics, but when grounded in the good of love, they then pass above scientifics, for then they are in spiritual light, from which light they view scientifics in their order beneath them: man, by such degrees of scientifics, ascends to intelligence, for scientifics through those degrees open the mind, that light from the spiritual world can flow-in. From these considerations it is now evident, what is meant by the presence of truths in the natural principle.

5935. "And it was good in the eyes of Pharaoh [or good was "in the eyes of Pharaoh]"—that hereby is signified joy in that principle throughout, appears from the signification of good being in the eyes of any one, as denoting his having joy; and from the representation of Pharaoh, as denoting the natural principle in general, see just above, n. 5933.

5936. "And in the eyes of his servants"—that hereby is signified even to the lowest things therein, appears from the signification of servants, as denoting lower things, see n. 2541, 5161, 5164, 5305, thus also lowest things: what scientifics in the natural principle are lower, and what lowest, may be seen just above, n. 5934.

5937. "And Pharaoh said to Joseph"—that hereby is signified the perception of the natural principle from the celestial internal, appears from the signification of saying in the historicals of the word, as denoting perception, of which frequent mention has been made heretofore; and from the representation of Pharaoh, as denoting the natural principle in general, see n. 5160, 5799; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877: inasmuch as the celestial principle, which Joseph represents, is internal, and the natural principle, which Pharaoh represents, is external, therefore the perception is that of the natural principle from the internal celestial, for all perception is from an interior principle,

ciple, and in no case is there any perception of an interior principle from an exterior, for whence influx is, thence is perception. It may be expedient to say what perception is, of which mention is so frequently made; there appertains to every man a faculty of perceiving whether a thing be so, or not so; the faculty of concluding inwardly in himself, or in his mind, is what causes a thing to be perceived; this faculty cannot in any case exist, unless there be influx from the spiritual world; one man is endowed with a superior degree of excellence herein than another; they who are less distinguished in such excellence, are they who conclude little inwardly in themselves, or in their own mind, and thus perceive little, but say that a thing is so, because others, whom they believe, have said so; but they who are more distinguished in such excellence, are they who do not see from others, but from themselves, that a thing is so; howbeit, the perception which appertains to every man, is a perception in worldly things, but in no instance at this day in spiritual things; the reason is, because the spiritual principle, which flows-in and causes perception, is obscured and almost extinguished by the delights of worldly and selfish love; on which account spiritual things are of no concern, but what is grounded in the obligation of debt and custom, and would be despised, held in aversion, yea denied, if the operation of fear, grounded in debt, and of delight grounded in custom, was removed: he who would have perception in things spiritual, must be in the affection of truth grounded in good, and must desire continually to know truths; hence his intellectual principle is illuminated, and when this is the case, then it is given to him to perceive something inwardly in himself: but he who is not in the affection of truth, is influenced in all he knows by the doctrinals of the church in which he believes, and because a priest, a presbyter, or a monk hath said that it is so. From these considerations it may be manifest, what perception is, and that it is given in worldly things, but not in things spiritual; which is further evident from this consideration, that every one abides in the particular tenets in which he was born, both in the case of Jews, and also of those who are out of the church, although they live within it; they likewise who are in any heresy, if the most essential truths were declared to them, and also confirmed, would nevertheless not at all perceive that they were truths, but would see them as falses.

5938. "Say to thy brethren"—that hereby is signified concerning the truths of the church in the natural principle, viz. that there is perception, appears from the representation of Joseph's

Joseph's brethren, as denoting the truths of the church in the natural principle, n. 5403, 5419, 5458, 5512. Pharaoh here invites the sons of Jacob to come into Egypt with their infants and women, and to bring their father along with them, for Pharaoh says, "Say to thy brethren, this do ye, and take your father; and take to you from the land of Egypt carriages for your infants and your women; and bring your father, and come:" but Joseph just above invites his father, and his brethren no otherwise than as his (father's sons); for he saith, "Go ye up to my father, and say unto him, come thou down to me, stop not, and thou shalt dwell in the land of Goshen, and shalt be near to me, thou and thy sons, and thy sons' sons, and all that thou hast; hasten ye, and cause your father to come down hither:" the reason why Pharaoh invited the sons of Jacob, and Joseph the father, doth not appear but from the internal sense, which is, that the natural principle in general, which is represented by Pharaoh, hath immediate communication with the truths of the church in the natural principle, which are represented by the sons of Jacob; hence it is that Pharaoh speaks of them; but the internal celestial principle, which is represented by Joseph, hath not immediate communication with the truths of the church in the natural principle, which the sons of Jacob represent, but by spiritual good, which is Israel their father; hence it is that Joseph speaks of the father.

5939. "This do ye, load your beasts of burden"—that hereby is signified that they should fill every truth with good, appears from the signification of loading beasts of burden, as denoting to fill truths; and from the signification of the corn, with which the beasts of burden were to be laden, as denoting the good of truth, see n. 5295, 5410; the reason why beasts of burden here denote truths is, because they were asses, see Gen. Chap. xlii. 26, 27. Chap. xliii. 18, 24. Chap. xliv. 3. by which are signified scientifics, n. 5741; and since by asses are signified scientifics, and conjunction was now effected with internal good by a medium, they are scientific truths, on which account instead of asses they are here called beasts of burden.

5940. "And go ye, come to the land of Canaan"—that hereby is signified their habitation, viz. the habitation of the truths of the church in the natural principle, appears from the signification of the land of Canaan, as denoting where the habitation was of those who were of the church, n. 3795, 4447, 4454, 4517, 5136, thus the habitations of the truths of the church with good, because these constitute the church.

5941. "And take your father, and your houses, and come to me"—that hereby is signified the accession of spiritual good and of the truths of the church to scientifics of the natural principle, appears from the representation of Israel, who is here the father, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of his sons, as denoting the truths of the church in the natural principle, see n. 5414, 5879, all the things of which are their houses; and from the signification of coming, as denoting to accede to; and from the representation of Pharaoh, who is the *me* to whom they should come, as denoting the scientifics of the natural principle in general; from these considerations it is evident, that by the words, "Take your father, and your houses and come to me," is signified the accession of spiritual good and of the truths of the church to the scientifics of the natural principle.

5942. "And I will give you the good of the land of Egypt"—that hereby is signified the possession of scientifics, appears from the signification of the land of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700; and from the signification of giving the good of that land, as denoting possession, for he who gives possession gives the good thereof, and *vice versa*.

5943. "And ye shall eat the fat of the land"—that hereby is signified the appropriation of good therein, appears from the signification of eating, as denoting to be communicated, to be conjoined, and to be appropriated, see n. 2187, 2343, 3163, 3513, 3832, 4745; and from the signification of the fat or fatness of the land, viz. of Egypt, as denoting good in the natural principle. That fat denotes the celestial principle or good, is manifest from several passages in the word; and not only the fat which is in the animal, but also the fat which is from other sources, as butter and oil; and those things which partake at all of fatness, so far as they partake, so much of good they signify, as milk, honey, gums. That fatness was a representative of celestial good, thus of the love which is from the Lord, is manifest from the burnt-offerings and sacrifices, in that all the fat was to be burnt upon the altar, and that hence was an odour of rest to Jehovah, also that on this account the sons of Israel were forbidden to eat fat; from which, as from the rest of the institutes amongst the Israelites, it may be evident that the things instituted were representative of celestial and spiritual things, and thus that they involved holy things; unless this was the case, there would not have been any thing of a divinely-

originating reason in this law, that all the fat of an animal should be sacrificed, and that it should be an odour of rest to Jehovah, also that the eating thereof was prohibited, like the eating of blood; assuredly, it bespeaks a most gross way of thinking concerning the divine (being or principle,) to believe that he was delighted with fat, and that Jehovah made a statute, which contained nothing of a deeper meaning stored up within it; it bespeaks also in man an excess of what is earthly and corporeal, not to be concerned to know what was signified by such things, and is a proof that he has no affection to be acquainted with what relates to the word and to life eternal. Concerning fat it is thus written in Moses, "Thou shalt take all *the fat* that covers the intestines, and the *caul* over the liver, and the *fat* upon the kidneys, and shalt burn it on the altar," Exod. xxix. 13, 22; also Levit. iii. 4, 5, 9, 10, 14, 15. Chap. iv. 8, 9, 19, 26, 31, 35. Chap. vii. 3, 4: That the *fat of the breast* also should be sacrificed, Levit. vii. 30, 31. That it was an odour of rest to Jehovah, is thus expressed, "This is the bread of an offering made by fire to Jehovah, *for an odour of rest*," Levit. iii. 16. "The priest shall sprinkle the blood upon the altar of Jehovah, and *shall offer the fat for an odour of rest to Jehovah*," Levit. xvii. 6. And in another place, "*The fat* of the first-born of an ox and of a sheep shall be burned on the altar, *for an odour of rest to Jehovah*," Numb. xviii. 17; an odour of rest signifies what is grateful from the good of love. That fat was not to be eaten by the sons of Israel, is thus expressed, "All *the fat* shall be Jehovah's; on this account it shall be an eternal statute to your generations, in all your habitations, *ye shall not eat any fat* or any blood," Levit. iii. 16, 17: and in another place, "Speak to the sons of Israel, saying, *ye shall not eat any fat* whether of an ox, or of a sheep, or of a she-goat; every one *who shall eat the fat of a beast*, of which an offering shall have been made by fire to Jehovah, the soul that eateth shall be cut off from his people; neither shall ye eat any blood," Levit. vii. 23, 24, 25, 26. Burnt-offerings and sacrifices constituted the principal of divine worship amongst that people, n. 923, 2180, wherefore by burnt-offerings and sacrifices in general is signified worship, and by the things which were sacrificed, also by all the process of the sacrifice, is signified the quality of worship, and by the fat and the burning thereof the very essential celestial divine (principle,) which is the good of love from the Lord; as is also manifest from the following passages, "Thou (Jacob) hast not bought me a cane (reed) for silver; and *with the fat of thy sacrifices* thou hast not filled me; so much

"much hast thou made me to serve by thy sins," Isaiah xliii. 24; thou hast not bought me a cane for silver, denotes thou hast not procured to thyself the truths of faith; and with the fat of sacrifices thou hast not filled me, denotes neither the good of love. And in David, "*Burnt-offerings of fat things* will I offer to thee, with incense of rams," Psalm lxvi. 15, where burnt-offerings of fat things denote worship grounded in love. And in Moses, "When it shall be said, where are their gods, the rock in which they confided, who did eat *the fat of their sacrifices*, and drank the wine of their drink-offering," Deut. xxxii. 37, 38; this might be said by the gentiles, who supposed that their gods were fed, especially with such things, being altogether ignorant that the fat of sacrifices was the celestial principle or the good of love in worship, and that the wine of the drink-offering was the truth of faith thence derived, which things affected the angels during the sacrifice, and which were on that account commanded, that heaven might be near man by means of representatives and correspondencies. So in David, "Jehovah shall remember all thine oblations, and *shall make fat thy burnt-offering*," Psalm xx. 3, where to make fat the burnt-offering denotes to render worship good. And in Isaiah, "Jehovah Zebaoth shall make to all people in this mountain a *feast of fat things*, a feast of lees; *of fat things full of marrow*; of lees well refined: he will swallow up death for ever, and the Lord Jehovah will wipe away the tear from off all faces," xxy. 6, 8; a feast denotes heaven and conjunction there with the angels by love and charity, n. 3569, 3832, 5161; fat things are the goods of love and charity. Again, "Wherefore do ye weigh out silver for that which is not bread, and your labour for that which doth not satisfy; attend in attending to me, and *eat good*, and your soul shall delight in *fatness*," lv. 2. And in Jeremiah, "I will turn their mourning into joy, and will comfort them, and will make them glad from their sorrow, and *will fill the soul of the priests with fat*, and my people shall be gluttled with *my good*," xxxi. 13, 14; where fat manifestly denotes good, for it is said that the soul shall be gluttled, and it is called the good of Jehovah, which is nothing else than the celestial principle which is from him. So in David, "My soul shall be satisfied as with *fat and marrow*, and with lips of songs shall my mouth praise," Psalm lxiii. 6, where the sense is the same. Again, "Thou hast crowned the year of thy goodness, and thine orbits drop *with fat*," Psalm lxv. 11. Again, "The sons of men confide in the shade of thy wings, thy houses *are filled with fatness*, and thou givest them to drink of the
"river

“river of delights,” Psalm xxxvi. 8, 9. And in Isaiah, “Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the earth, and bread of the produce of the earth; and it shall be *fat* and plenteous,” xxx. 23. And in the Apocalypse, “All things *fat* and splendid have departed, and thou shalt no longer find them,” xviii. 14, speaking of Babylon, where by all things fat and splendid departing, are denoted all the goods of love and the truths of faith. And in Moses, “He made him to suck *honey* out of the rock, and *oil* out of the flinty rock; *butter* of the herd, and *milk* of the flock, with *fat* of lambs and rams the sons of Bashan, and of he-goats, with *fat* of the *kidneys of wheat*, and thou drinkest the mere blood of the *grape*,” Deut. xxxii. 13, 14, speaking of the ancient church, whose various goods are recounted, and are signified by honey, oil, butter, milk, fat. Inasmuch as fat denotes good, therefore also it is adjoined to such things as are not fat in themselves, but still signify goods, thus fat and good are as it were the same thing, as in the passage adduced, *The fat of wheat*; in like manner in David, “I would feed them with *the fat of wheat*,” Psalm lxxxi. 16; and in another place, “Who setteth thy border peace, and satisfieth thee with *the fat of wheat*,” Psalm cxlvii. 14. Also in Moses, “All the *fat of pure oil*, and all *the fat of new wine and corn*, which are the first-fruits, are given to Aaron,” Numb. xviii. 12.

5944. “And now this commandment do ye” —that hereby is signified the will, is manifest without explication.

5945. “Take to you from the land of Egypt carriages”—that hereby are signified the doctrinals of scientifics, appears from the signification of the land of Egypt, as denoting scientifics, concerning which see above; and from the signification of carriages, as denoting doctrinals. In the word, where the subject treated of is concerning Egypt, mention is every where made of chariots and horses, and by chariots are there meant doctrinals sometimes false sometimes true, and by horses things intellectual also in both senses; that chariots denote doctrinals, see n. 5321; the same is the meaning of carriages, but by these are signified the doctrinals of scientifics; the doctrinals of scientifics are doctrinals derived from the literal sense of the word, and are especially serviceable to those, who are at their first inauguration into the interior truths of the church; such are the following, that widows, orphans, and the poor in the streets, are the greatest objects of beneficence; such also are the precepts of the decalogue; these, with many more, are doctrinals of scientifics, and are signified by the carriages of Egypt. Such doctrinals,

doctrinals, inasmuch as they are the first which man learns, afterwards also serve him for an ultimate plane, for when advancement is made towards interior things, they become ultimates; in them likewise celestial and spiritual things actually close, for on them they as it were stand and are supported, inasmuch as the spiritual world hath as it were it's feet and the soles thereof in the natural principle, and with man, as to his spiritual life, in the doctrinals of scientifics, in like manner as the internal sense of the word in it's literal sense. The carriages, by which these doctrinals are signified, are named only in some passages in the word; mention is made of a carriage, expressed as above in the original tongue, where the ark is treated of, as being placed on such, 1 Sam. vi. 7. 2 Sam. vi. 3; and also when the habitation was sanctified, Numb. vii. 3; the reason is, because the ark represented heaven, n. 3478, which, as was said, stands and is supported on the doctrinals of scientifics.

5946. "For your infants and your women"—that hereby is signified for those who do not as yet know, viz. the interior things of the church, appears from the signification of infants, as denoting those who do not as yet know those things; and from the signification of women, as denoting the affections of truth; for when men (*viri*) signify truths, as in the present case the sons of Jacob do, then their women signify the affections of truth; and on the other hand, when men signify goods, their women signify truths, but in this case the men are called husbands, n. 3236, 4510, 4823: the affections of truth, which are here the women, do not know, any more than infants, the interior things of the church, except by means of truths which are the men; affections without these are like the will without the understanding, for the will cannot see or know any thing except by the understanding, and in the understanding is it's sight or eye.

5947. "And bring your father and come"—that hereby is signified their service and accession, appears from the signification of bringing a father, as denoting service, of which we shall speak presently; and from the signification of coming, as denoting accession, as above, n. 5941. In regard to service, which is signified by bringing the father, the case is this; the things which are inferior ought to serve those which are interior; inferior things are the truths of the church in the natural principle, which are represented by the sons of Jacob; but the interior thing is spiritual good, which is represented by Israel their father, and since this is interior, or, what is the same thing, superior,

superior, it ought to be served by exterior or inferior things; for inferior things are formed for no other purpose than to be servants, inasmuch as they are formed that an interior principle may live and act in them and by them, and this in such a manner, that if the interior principle be taken away from them, they are nothing else but vessels without life and action, thus altogether dead; this is the case with the body in respect to its spirit, wherefore when this latter departs, the body instantly falls down dead; and this is the case with the external man in respect to the internal, and also with the internal man in respect to the Lord, for the internal man is formed to receive life from the Lord, and is nothing else but an organ of his life; consequently it is formed to serve the Lord, as to all uses which love to him and charity towards the neighbour require, first in the natural world, and afterwards in the spiritual world.

5948. "And let not your eye spare upon your household stuff"—that hereby is signified that things instrumental are not matters of concern, appears from the signification of household stuff or vessels, as denoting things instrumental; that these are not matters of concern, is signified by "let not your eye spare." There are things essential, and there are things instrumental; in order that what is essential may produce an effect, it must have what is instrumental as a means whereby to act, and as the instrumental is formed, so it acts: as for example, the body is the instrumental of its spirit; the external man is the instrumental of the internal; the scientific principle is the instrumental of truth, and truth is the instrumental of good, n. 3068, 3079, and so forth. Instrumentals are in the word called vessels, in the present case household stuff, because they are predicated of their migration, thus of those things which were in the houses; but essentials are in the word called things, and are those things which act by instrumentals; interior things thus, inasmuch as they act by exterior things, are respectively essentials. By instrumentals not being matters of concern is meant, that they should not be regarded as ends, but that essentials should be so regarded; for so far as instrumentals are regarded as ends, so far essentials withdraw themselves and vanish; as in case the scientific principle be regarded as an end, and truths are of no concern, the truths at length so vanish away, that it cannot be apperceived whether they be truths; in case also truths be regarded as an end, and good is of no concern, good at length so vanishes away, as not to be; in case likewise earthly, or corporeal, or worldly things be accounted as ends,

so as to be esteemed the only matters of concern, whilst celestial things are made of no concern, celestial things so vanish away, as scarce to leave any acknowledgement of what is celestial. These and similar things are what are signified by the words, "Let not your eye spare upon the household stuff." But it is to be noted, that the essential and the instrumental are so called respectively, viz. that the essential is so called, because it acts by another, as by it's instrument or organ; but when another thing acts by that which was an essential, in such case this latter becomes an instrumental, and so forth: moreover in the created universe, there is not given any essential in itself, except in the Supreme alone, that is, in the Lord, who, inasmuch as he is an esse or essential in himself, is called Jehovah from Esse (to be); all the rest of things are only instrumentals; from these considerations it now follows, that the Lord alone should be regarded as an end, since as was said, essentials, and not instrumentals, are to be so regarded.

5949. "Because the good of the whole land of Egypt is "your's"—that hereby is signified that they have what is primary in the natural mind, appears from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301; by the good of that whole land is signified what is primary. By these words is also meant, that if essentials and not instrumentals, are matters of concern to them, they shall have instrumentals in plenty; as for example; if truths are matters of concern, they shall have scientifics in plenty, which are the good of the land of Egypt; in like manner if good be a matter of concern, they shall have truths in plenty. Scientifics, indeed, and also truths, should be matters of concern, but they must regard good as their end; if the eye be in good as an end, man is then in the sight of things consequent, or in the perception of such things as are thence derived, which perception is in no case given, unless good be the end, that is, unless this end rule universally in all and singular things. The case herein is like that of the body and it's soul; man ought to have a concern about his body, to nourish it, to clothe it, to let it enjoy the delights of the world, but all this not for the sake of the body, but of the soul, viz. that this latter in a sound body may act correspondently and rightly, and may have the body, as an organ, altogether obsequious to it; thus the soul should be the end, but man should have concern about it only as a mediate end, not for it's sake, but for the sake of the uses which it should perform in each world; and when man regards uses as an end, he regards the Lord as an end, for the
Lord

Lord arranges things for uses, and arranges uses themselves. Inasmuch as few know what is meant by regarding a thing as an end, it may be expedient to say somewhat on the subject; to regard any thing as an end, is to love it above other things, for what a man loves, this he regards as an end; what man regards as an end, is evidently discernible, for it rules universally in him, thus it is continually present, even at those times when he seems to himself not to be thinking at all about it, for it hath it's residence in him, and constitutes his interior life, and thus concealedly rules all and singular things; as for example; he who from the heart honours his parents, has that honour present in all and singular the things which he acts in their presence, and which he thinks in their absence, and it is also apperceived from his gestures and discourse; so he who from the heart fears and honours God, has that fear and honour present in singular the things which he thinks, speaks, and acts; because it is in him, even when it doth not seem to be present, as when he is engaged in occupations more removed from it, for it rules universally, thus in singular things: the principle which rules in man is manifestly apperceived in the other life, for the sphere of his whole life, which exhales from him, is thence derived. From these considerations it may be manifest in what sense it is to be understood, that God ought always to be set before our eyes, not that we ought continually to be thinking about him, but that the fear or love of him should reign universally, in which case God is kept before the eyes in singular things, and when this is the case, man doth not think, speak, and do what is adverse to him and displeasing, or if he at any time offends, what universally reigns, and lies interiorly concealed, manifests itself and admonishes.

5950. Verses 21, 22, 23. *And the sons of Israel did so, and Joseph gave them carriages, according to the mouth of Pharaoh, and he gave them provision for the way. And to all of them he gave to each change-garments; and to Benjamin he gave three hundred of silver, and five change-garments. And to his father he sent as follows, ten he-asses laden with the good of Egypt, and ten she-asses laden with corn and bread, and nourishment for their father by the way. And the sons of Israel did so, signifies effect from spiritual truths in the natural principle: and Joseph gave them carriages according to the mouth of Pharaoh, signifies that from the internal principle they had doctrinals, as was pleasing: and he gave them provision for the way, signifies support from good and truth in the mean time: and to all of them he gave change-garments, signifies*

nifies truths initiated in good: and to Benjamin he gave three hundred of silver, signifies that the medium had a fulness of truth from good: and five change-garments, signifies much of truth out of the natural principle: and to his father he sent as follows, signifies what is given gratis to spiritual good: ten he-asses laden with the good of Egypt, signifies better scientifics with many things of service: and ten she-asses laden with corn and bread, signifies the truth of good and the good of truth also with many things of service: and nourishment for his father by the way, signifies interior truth for spiritual good in the mean time.

5951. "And the sons of Israel did so"—that hereby is signified the effect from spiritual truths in the natural principle, appears from the signification of doing, as denoting an effect; and from the representation of the sons of Israel, as denoting spiritual truths in the natural principle, see n. 5414, 5879. It may be expedient to say what is meant by spiritual truths in the natural principle; the truths of faith out of man, spirit, or angel, are not the truths of faith, for they are not applied to any subject, in which they become so; but when they are applied to a man, a spirit, and an angel, as a subject, they then become the truths of faith, but with a difference according to the states of every one's life; with those, who first learn them, they are only scientifics; afterwards, if they are held in holy veneration, they go further, and become the truths of the church; but when they move the affections, and influence the life, they then become spiritual truths; for the good of love and charity, which is solely from the spiritual world, in such case imbues them, and causes them to live; for their influence on the affections and on the life is derived from that good. The quality of truths, which are called the truths of faith, with those who live according to them, and with those who do not live according to them, hath been shewn me; with those who do not live according to them, they appeared as white filaments, and with those who had had those truths, but nothing of good, they appeared fragil, but with those who live according to them, they appeared as fibres from the brain filled with spirit, and soft; thus these latter truths were animate, but the former inanimate; from which considerations it may be known, that the quality of the truths appertaining to man is according to the state of every one's life. The truths which are represented by the sons of Jacob, are truths not yet spiritual, because not yet made truths of the life; but the truths which are represented by them, as sons of Israel, are spiritual, because from the circumstance of their being made truths

truths of the life, they are imbued with the good of love and charity : these latter truths are here meant, because the subject now treated of is concerning initiation to the conjunction of truths in the natural principle, which are the sons of Jacob, with internal good, which is Joseph, by the medium, which is Benjamin, and also by spiritual good, which is Israel.

5952. "And he gave them carriages according to the mouth of Pharaoh"—that hereby is signified that from the internal principle they had doctrinals, as was pleasing, appears from the representation of Joseph, who is he that gave, as denoting internal good, see above ; and from the signification of carriages, as denoting doctrinals, see above, n. 5945 ; and from the signification of according to the mouth of Pharaoh, as denoting as was pleasing, viz. to spiritual truths, which are the sons of Israel, because these truths are in the natural principle which is represented by Pharaoh, n. 5460, 5799, and the carriages, by which are signified doctrinals, were given them for arrangement. It is said, as was pleasing, because the doctrinals, which are signified by the carriages of Egypt, are from the literal sense of the word, n. 5945, which, without the internal sense, may be applied to every good, for the Lord doth not openly teach any one truths, but by good leads to think what is true, and also inspires, unknown to man, an apperception and consequent election in regard to this or that being true, because the word so dictates, and because the truth quadrates ; thus the Lord adapts truths according to every one's reception of good ; and whereas this is according to every one's affection, and thus in freedom, therefore it is here said, as was pleasing.

5953. "And gave them provision for the way"—that hereby is signified support from good and truth in the mean time, appears from the signification of provision (*viaticum*), as denoting support from good and truth, see n. 5490.

5954. "And to all of them he gave to each change-garments"—that hereby are signified truths initiated in good, appears from the signification of garments, as denoting truths, of which we shall speak presently ; hence change-garments denote truths which are new, and truths become new when they are initiated in good, for in such case they receive life ; for the subject treated of is concerning the conjunction of the natural man with the spiritual, or of the external with the internal ; when the conjunction is effected, then truths are changed, and become new, for they receive life from the influx of good, see n. 5951, just above ; that to change garments was a representative that holy truths were put on, and that hence also came change-garments, see

see n. 4545. The ground and reason why by garments in the word are signified truths, is, because truths clothe good, almost as vessels do the blood, and fibres the animal spirit: the reason why a garment is significative of truth is, because spirits and also angels appear clad in garments, and each according to the truths appertaining to him; they appear in white garments who are in the truths of faith by which good is procured, and they in bright shining garments who are in the truths of faith derived from good, for the good is translucent through the truth, and hence the splendor, see n. 5248. That spirits and angels appear in garments, may also be manifest from the word, where mention is made of angels being seen, as in Matthew, "The countenance (of the angel sitting at the Lord's sepulchre) was as lightning, and his *raiment white as snow*," xlviii. 3. And in John, "On the thrones I saw four and twenty elders sitting, *clad in white garments*," Rev. iv. 4. Again, "He that sat on the white horse was *clothed in a vesture dipped in blood*, and his name is called the word of God: his armies in heaven followed him on white horses, *clothed in fine linen white and clean*," Rev. xix. 11, 13, 14; raiment white as snow, and fine white linen, signify holy truths, for whiteness and brightness are predicated of truths, n. 3301, 3993, 4007, 5319, by reason that they accede nearest to the light, and the light which is from the Lord is divine truth; on which account, when the Lord was transfigured, his raiment appeared as light, of which it is thus written in Matthew, "When Jesus was transfigured, his countenance shone as the sun, and *his raiment became as the light*," xvii. 2; that light denotes the divine truth, is a thing known in the church, and that it is compared to a garment, is manifest from David, "Jehovah covereth himself with *light*, as it were with a *garment*," Psalm civ. 2. That garments denote truths, is evident from several passages in the word, as in Matthew, "When the king came in to see the guests, he saw there a man *not having on a wedding-garment*; and he said to him, Friend, how camest thou in hither *not having on a wedding-garment*? on which account he was cast out into outer darkness," xxii. 11, 12, 13; who are understood by the man that had not on a wedding-garment, may be seen, n. 2132. And in Isaiah, "Stir up, stir up, put on thy strength O Zion, *put on the garments of thy gracefulness* O Jerusalem, the city of holiness, because there shall no longer come into thee the uncircumcised and unclean," lii. 1; the garments of gracefulness denote truth grounded in good. And in Ezechiel, "*I clothed thee with needle-work, and shod thee with yew-tree, and girded thee with fine*

“*fine linen, and covered thee with silk; thy garments were fine*
 “*linen, and silk, and needle-work; thou didst eat fine flour,*
 “*honey, and oil,*” xvi. 10, 13; speaking of Jerusalem, by which
 is there meant the ancient spiritual church, which was established
 anew by the Lord after the expiration of the most ancient celest-
 tial church; the truths, with which that church was gifted, are
 described by garments; needle-work is the scientific principle,
 which, when genuine, appears as needle-work, and as lace, in
 the other life, as hath also been given me to see; fine linen and
 silk are truths grounded in good, which in heaven, inasmuch as
 they are there in the light of heaven, are most splendid and
 transparent. Again in the same prophet, “*Fine linen in*
 “*needle-work from Egypt* was thy out-spreading, and *blue and*
 “*purple from the isles of Elisha* was thy covering,” xxvii. 7,
 speaking of Tyre, by which are represented the knowledges of
 truth and good, n. 1201, which, when genuine, are fine linen in
 needle-work from Egypt; good thence, or the good of truth, is
 blue and purple. So in David, “The king’s daughter is wholly
 “*glorious, her garment is of in-weavings, of gold,* she shall
 “be brought to the king in *needle-work,*” Psalm xlv. 15, 16;
 the king’s daughter denotes the affection of truth; her garment
 of the inweavings of gold denotes truths wherein is good;
 needle-work denotes the lowest truths. And in the Apo-
 calypse, “Thou hast a few names in Sardis, which *have not*
 “*polluted their garments,* and they shall walk with me in
 “*white,* because they are worthy. He that overcometh, *the*
 “*same shall be clothed in white raiment,*” iii. 4, 5; not to pollute
 garments denotes not to defile truths with falses. Again,
 “Blessed is he who watcheth and *keepeth his garments,* lest he
 “walk naked, and they see his shame,” Rev. xvi. 15, where
 garments in like manner denote truths; they are the truths of
 faith derived from the word, which are properly signified by
 garments; he who hath not acquired them to himself from that
 source, or who hath not acquired truths or resemblances of truth
 from his religious (persuasion,) as the Gentiles, and applied
 them to life, is not principled in good, howsoever he may sup-
 pose himself so; for inasmuch as he hath no truths from the
 word or his religious (persuasion,) he suffers himself to be led
 by reasonings equally from evil spirits as from good, and thus
 cannot be defended by the angels; this is meant by the exhorta-
 tion to watch and to keep his garments, lest he walk naked and
 and they see his shame. So in Zechariah, “Joshua was in
 “*polluted garments,* thus he stood before the angel, who said to
 them

“them who stood before him, *remove the polluted garments from before him*: but to him he said, see, I have caused to pass from thee thine iniquity, and *I will clothe thee with change-garments*,” iii. 3, 4; polluted garments denote truths defiled by falses which are from evil, wherefore when those garments are removed, and others put on, it is said, I have caused thine iniquity to pass from thee; that iniquity doth not pass away by change of garments, every one may know, and hence also every one may conclude, that a change of garments was a representative, as also *the washing of garments*, which was commanded when the people were to be purified, as when they approached Mount Sinai, Exod. xix. 14; and when they were to be cleansed from things impure, Levit. xi. 25, 40. Chap. xiv. 8, 9. Numb. viii. 6, 7. Chap. xix. 10. Chap. xxxi. 19 to 24; for cleansings from things impure are effected by the truths of faith, inasmuch as these teach what good is, what charity, what the neighbour, what faith, that the Lord is, that heaven is, and eternal life; without truths it cannot be known what these things are, nor even that they are; who of himself can know any other than that the good of self-love and the love of the world is the only good appertaining to man, inasmuch as it is the delight of his life? and who can know, except from the truths of faith, that there is another good which may be applied to man, viz. the good of love to God, and the good of charity towards the neighbour, and that in these goods is heavenly life, also that a quantity of these goods flows-in through heaven from the Lord, in proportion as man doth not love himself above others, and in proportion as he doth not love the world more than heaven? From these considerations it may be manifest, that the purification, which was represented by the washing of garments, is effected by the truths of faith.

5955. “And to Benjamin he gave three hundred of silver” — that hereby is signified that the medium had a fulness of truth from good, appears from the representation of Benjamin, as denoting a medium, see n. 5600, 5631, 5639, 5688, 5822; and from the representation of Joseph, who gave, as denoting internal good, see n. 5826, 5827, 5869, 5877; and from the signification of three hundred, as denoting what is full, of which we shall speak presently; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658; from these significations it is evident, that by his giving to Benjamin three hundred of silver, is signified that he gifted the medium with a fulness of truth from good, for the medium, which Benjamin represents, is interior truth by influx from the internal celestial principle,

n. 5600, 5631. The ground and reason why three hundred denote what is full, is, because the number arises from three and from a hundred by multiplication, and three signifies what is full, n. 2788, 4495, and a hundred signifies what is full, n. 4400; for what the compound numbers signify, is manifest from the simple numbers of which they are compounded. Three hundred also involves a like meaning, where it is mentioned in other parts of the word, as where it is said that the ark was in length three hundred cubits, Gen. vi. 15; also that there were three hundred men, by whom Gideon smote the Midianites, of whom it is thus written in the book of Judges, "The number of them that lapped in their hand at their mouth was *three hundred men*: Jehovah said to Gideon, by *the three hundred men* who lapped, I will give Midian into thine hand. Gideon divided *the three hundred men* into *three troops*, and he gave a trumpet into the hand of every one of them, and empty pitchers, and torches in the midst of the pitchers. When they sounded with *the three hundred trumpets*, Jehovah set the sword of a man against his companion, and against the whole camp," vii. 6, 7, 8, 16, 22; by three hundred men is here also signified what is full, as also by the three troops into which those three hundred were divided; and by the hundred, which was the number of every troop, is signified much and enough, consequently that they were sufficient against Midian: moreover all the above circumstances were representative, viz. that they were taken who lapped water in the hand; that each had a trumpet; and pitchers in which were torches; and this, because by Midian, against whom they were going, was represented truth which was no truth, because not the good of life; but on each of these circumstances, by the divine mercy of the Lord, we shall treat elsewhere: that numbers also were representative, is evident from several other passages; thus the number seven was representative in Joshua at the taking of Jericho, for on this occasion it was commanded, that "*seven priests* should carry *seven trumpets* of them that rejoiced before the ark; and that on the *seventh day* they should go about the city *seven times*," chap. vi. 4.

5956. "And five change-garments"—that hereby is signified much of truth from the natural principle, appears from the signification of five, as denoting much, see n. 5708; and from the signification of change-garments, as denoting truths initiated in good; the reason of it's being from the natural principle is, because garments are predicated of the natural principle. The ground and reason why the medium, which is represented by Benjamin, had truth *from the natural principle* is, because to be

a medium it must derive somewhat from the internal principle, and somewhat from the external, n. 5822; the somewhat from the internal principle is meant by the medium having a fulness of truth from good, which is signified by the three hundred of silver, see just above, n. 5955; the somewhat from the external is meant by much of truth from the natural principle, which is signified by five change-garments.

5957. "And he sent to his father as follows"—that hereby is signified what was given gratis to spiritual good, appears from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the signification of sending, as denoting to give gratis; for every thing which flows-in from the Lord through the internal into the external, or into the natural principle, even what flows-in into spiritual good, which is Israel, inasmuch as this good is from the natural principle, is given gratis: the Lord indeed requires humiliation, adoration, thanksgivings, and several things from man, which appear as recompences, and thus not gratis; but the Lord doth not require those things for his own sake, inasmuch as the divine (being or principle) derives nothing of glory from man's humiliation, adoration, and thanksgiving; in the divine (being or principle) there is nothing at all conceivable of self-love, that such things should be required for his own sake, but they are required for the sake of man himself, inasmuch as when man is in humiliation, he is then capable of receiving good from the Lord, for he is then separated from self-love and its evils, which oppose (such good;) wherefore the Lord, on man's account, wills him to abide in a state of humiliation, because when man is in that state, the Lord can flow-in with celestial good: the case is similar in regard to adoration and thanksgiving.

5958. "Ten he-asses laden with the good of Egypt"—that hereby are signified scientifics with many things of service, appears from the signification of ten, as denoting much, see n. 3107, 4638, 5708; and from the signification of he-asses, as denoting scientifics, n. 5741, in the present case lowest scientifics, concerning which see n. 5734, which, inasmuch as they carry interior things, are things of service; and from the signification of the good of Egypt, as denoting scientifics, as above, n. 5940, 5949, but scientifics of the church, for these properly are signified by Egypt, n. 4749, 4964, 4966; the reason why these are the good of Egypt is, because they were sent by Joseph to Israel, that is, from the internal celestial principle to spiritual good.

5959. "And ten she-asses laden with corn and bread"—that hereby is signified the truth of good and the good of truth, also with many things of service, appears from the signification of ten, as denoting much, as above, n. 5958; and from the signification of she-asses, as denoting things of service, as also just above, n. 5958; and from the signification of corn, as denoting the good of truth, see n. 5295, 5410, but in this case the truth of good, because from the internal celestial principle, which is Joseph; and from the signification of bread, as denoting the good of that truth, see n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976. In regard to corn signifying the truth of good, and in other places the good of truth, the case is this; significations differ when the subject treated of is concerning influx from the internal celestial principle, and when from the internal spiritual principle; what flows-in from the internal celestial principle is nothing but good, which indeed hath in it truth, but this truth is good; but what flows-in from the internal spiritual principle is nothing but truth, which, when it becomes of the life, is called the good of truth; hence now it is that corn sometimes signifies the good of truth, and sometimes the truth of good, in the present case the truth of good, because from the internal celestial principle, which is Joseph. The reason why she-asses carried corn and bread, and he-asses the good of Egypt, is, because by he-asses are signified things of service so far as they relate to truth, and by she-asses are signified the things of service so far as they relate to good; on this account the he-asses were laden with such things as suited them, and the she-asses with such as suited them; unless this had been the case, there would have been no need to make mention of he-asses and she-asses, and of what each were laden with.

5960. "And nourishment for his father by the way"—that hereby is signified interior truth for spiritual good in the mean time, appears from the signification of nourishment, as denoting interior truth, for this exists from the truth of good and the good of truth, which are signified by corn and bread, see just above, n. 5958; interior truth also is nourishment to spiritual good; and from the representation of Israel, who is here the father, as denoting spiritual good, see above, n. 5957; and from the signification of by the way, as denoting in the mean time, viz. before they came, that is, before full conjunction was effected.

5961. Verses 24, 25, 26, 27, 28. *And he sent away his brethren, and they went, and he said to them, contend not together in the way. And they went up from Egypt, and came to the land*

land of Canaan to Jacob their father. And they told him, saying, Joseph is yet alive, and he hath dominion in all the land of Egypt; and his heart failed, because he did not believe them. And they spake to him all the words of Joseph, which he spake to them; and he saw the carriages which Joseph sent to carry him; and the spirit of Jacob their father revived. And Israel said, it is much, Joseph my son is yet alive, I will go and see him before I die. And he sent away his brethren, and they went, signifies concealment: and he said to them, contend not together in the way, signifies perception given to abide in tranquillity: and they went up from Egypt, signifies a receding from the scientifics of the church: and came to the land of Canaan to Jacob their father, signifies habitation where is good natural not spiritual: and told him, saying, signifies influx and apperception: Joseph is yet alive, signifies that the internal principle was not rejected: and he has dominion in all the land of Egypt, signifies that the natural mind is under its power: and his heart failed because he did not believe them, signifies a failing of the natural life and thence of the understanding: and they spake to him all the words of Joseph which he spake to them, signifies influx from the celestial of the spiritual principle: and he saw the carriages which Joseph sent to carry him, signifies doctrinals thence derived which might persuade: and the spirit of Jacob their father revived, signifies new life: and Israel said, signifies spiritual good on this occasion: it is much, Joseph my son is yet alive, signifies joy that the internal principle was not perished: I will go and see him before I die, signifies desire of conjunction previous to a new (state.)

5962. “And he sent away his brethren, and they went”—that hereby is signified concealment, appears from the signification of sending away, as denoting to remove from himself, consequently to be no more so present with them; and from the signification of going or departing, as denoting to live, also to live more remotely, and likewise to leave, see n. 3335, 3416, 3690, 4882, 5493, 5606, thus denoting to be concealed. That the subject now treated of is concerning removal from the internal celestial principle, and thus concerning its concealment, is manifest from the things which follow in the internal sense. He who doth not know how the case is with the state of the life of spirits and of the angels in the heavens, cannot know why the concealment of truth and good should be now treated of, when presently before the light thereof had been enjoyed. That state of life in heaven is this, that spirits and angels have their morning, mid-day, and evening; also twilight and again morning,

and so forth ; their morning is when the Lord is present, and blesses them with manifest happiness, in which case they are in the perception of good ; mid-day is when they are in the light of truths ; and evening, when they are removed from them, in which case it appears to them that the Lord is more remote, and concealed from them ; all who are in heaven undergo and pass through these vicissitudes, otherwise they could not be continually perfected ; for hence they are acquainted with relatives, and from relatives receive more perfect perception, inasmuch as they know what is not happy, because hence they know what is not good, and what is not true. It is worthy of admiration, that one state is in no wise altogether like another to eternity ; also that one spirit and angel doth not pass through similar changes of state as another, by reason that one is not altogether like another as to good and truth, just as no two men are precisely alike in countenance ; nevertheless the Lord from those varieties makes a one, it being a general canon, that every one, in which there is any quality, exists from varieties, which are reduced into such unanimity by the consent of harmony, that they appear all as one ; the one thence derived or the union in the heavens is effected by love and charity, see also, n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598. The concealment, which is signified by Joseph's sending away his brethren and their going, is in the word called evening, which hath place with the angels at such times when they do not perceive the Lord present, for there is in heaven a continual perception of the Lord ; when they are in a state of non-perception, they are not then affected with good, neither do they see the truth, as heretofore, and this torments them ; but shortly afterwards twilight cometh, and thus the morning.

5963. "And he said to them, contend not in the way"—that hereby is signified perception given to abide in tranquillity, appears from the signification of saying to them, as denoting perception given from the internal principle, which is Joseph, of which frequent mention has been made above ; and from the signification of not contending in the way, as denoting to abide in tranquillity ; for contention with others is intranquillity, because it is disturbance of the mind. The states which vary in the other life, concerning which see just above, n. 5961, are according to the perception of good and truth with the inhabitants, thus according to the perception of the Lord's presence ; according to that perception they have tranquillity, for they who are in the perception of the Lord's presence, are in the perception that all and singular the things which befall them tend to their

their good, and that evils do not reach them, hence they are in tranquillity; without such faith or confidence in the Lord, it is not possible for any one to come to the tranquillity of peace, thus neither to blessedness in joy, because the principle of blessedness dwells in the tranquillity of peace.

5964. "And they went up from Egypt"—that hereby is signified a receding from the scientifics of the church, appears from the signification of ascending thence, as denoting to recede; mention is made of ascending from Egypt to the land of Canaan, and of descending from the land of Canaan to Egypt; for a reason heretofore occasionally spoken of; in the present case by ascending is signified to depart; and from the signification of Egypt, which in a proper sense denotes the scientifics of the church, see n. 4749, 4964, 4966; the reason why those scientifics are here signified is, because they were in them when in Egypt with Joseph, n. 5958. The subject here treated of, even to the last verse of this chapter, is concerning removal from those things which are of good and truth, thus from those things which are of the church, which removal is meant by concealment above, n. 5961, and here by receding; this state in the word is signified by evening; when they are in that state, they recede from things celestial and spiritual, and accede to such which contain nothing spiritual and celestial; but this concealment and receding is not an effect of the Lord's concealing himself or receding, but of themselves doing so, inasmuch as they can no longer be withheld from their proprium, because it is not convenient that they should be withheld, wherefore this state arrives when they are left to themselves or their proprium, and so far as they are thus left, or are immersed in the proprium, so far they recede from those things which are of heaven, and so far good is unperceivable to them, and truth obscure; hence it is evident, that the Lord doth not conceal himself, but that the man, the spirit, and angel conceals himself.

5965. "And they came to the land of Canaan to Jacob their father"—that hereby is signified habitation where was good natural and not spiritual, appears from the signification of the land of Canaan, as denoting the church, see n. 3705, 3686, 4447, 4517, 4736, thus denoting the habitation of those who represented the church, who, it is well known, were the posterity of Jacob; and from the representation of Jacob, as denoting natural good, see n. 3305, 3659, 3775, 4234, 4538, but not spiritual, for this is represented by Israel; that Jacob represents the external of the church, and Israel the internal, see n. 4286, 4570; whether we speak of natural good or the external of the church, or of spiritual good or the inter-

nal of the church, it is the same thing, for natural good constitutes the external of the church, and spiritual good the internal of the church. That is called spiritual which is in the light of heaven, for what is in that light hath in it the affection of good and the perception of truth, these being in that light, inasmuch as that light is from the Lord; on this account, they who are principled in spiritual good and truth are in the internal of the church, for they are with the head within heaven: but that is called natural which is in the light of the world, and what is in this light hath not the affection of good and the perception of truth *in itself*, but *out of itself*; for the light of heaven flows-in, and illuminates what is round about, thus what is without, not what is within, and causes good to be known to be good, and truth to be known to be truth, because it is so said, not because it is perceived to be so; on this account, they who are principled in natural good are in the external of the church, for they are not with the head in heaven, but the head is illuminated thence from without. Jacob is now called Jacob, not Israel, by reason that now they are in externals, as is plain from what hath been said above.

5966. "And they told him, saying,"—that hereby is signified influx and apperception, appears from the signification of telling, as denoting to be communicated and conjoined, see n. 4856, 5596, thus also denoting influx, for what is told, this flows-in into the thought; and from the signification of saying in the historicals of the word, as denoting perception, see frequently above, thus denoting also apperception.

5967. "Joseph is yet alive"—that hereby is signified that the internal principle was not rejected, appears from the representation of Joseph, as denoting internal good, see n. 5805, 5826, 5827, 5869, 5877; and from the signification of being alive, as denoting yet to be, thus not rejected; the reason why being alive denotes not to be rejected is, because the internal principle, which is represented by Joseph, was at first rejected by the sons of Jacob, and whereas on this occasion their father had believed that he perished by evils and falses, n. 5828, hence by now being alive is signified that it is not so.

5968. "And he has dominion in all the land of Egypt"—that hereby is signified that the natural mind is under his power, appears from the signification of having dominion, as denoting that something was under his power; and from the signification of the land of Egypt, as denoting the natural mind, see n. 5276, 5278, 5280, 5301.

5969. "And his heart failed, because he did not believe them"—that

—that hereby is signified a failing of the natural life and thence of the understanding, appears from the signification of the heart failing, as denoting a failing of the life, and whereas it is said of Jacob, by whom is represented natural good, n. 5964, it denotes a failing of the natural life; and from the signification of not believing, as denoting a failing of the understanding; the reason of it's being said *thence* is, because the life which is of the will always goes before, and the life of the understanding follows, inasmuch as the will alone hath life in it, but not the understanding except from the will; this is manifest from the good which is of the will, and from the truth which is of the understanding, for good hath life in it, but not truth except from good; for it is evident, that what lives is always prior, and what thence derives life is posterior; this is the reason why it is said, a failing of the natural life and thence of the understanding, which are the things signified by his heart failing, because he did not believe them.

5970. “And they spake to him all the words of Joseph which he spake to them”—that hereby is signified influx from the celestial of the spiritual principle, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5797; and from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332, 5417.

5971. “And he saw the carriages which Joseph sent to carry him”—that hereby are signified doctrinals thence derived which might persuade, appears from the signification of carriages, as denoting doctrinals, see n. 5945, 5952; and from the signification of Joseph sending, as denoting which were from the internal celestial principle; and from the signification of to carry him, as denoting which might persuade, for to carry him to Joseph, to see him, is to persuade; that he was also persuaded by seeing the carriages, is manifest from the words which next follow, viz. the spirit of Jacob their father revived, and Israel said, it is much, Joseph my son is yet alive.

5972. “And the spirit of Jacob their father revived”—that hereby is signified new life, appears from the signification of the spirit reviving, as denoting new life; and from the representation of Jacob, as denoting natural good, see n. 5964; hence by the spirit of Jacob reviving, is signified new life to natural good. New life is effected, when the spiritual principle from the internal flows-in, and from the interior acts in those things which are in the natural principle, hence natural good becomes spiritual, adjoined to the spiritual good which is represented by Israel;

Israel; on which account Jacob is now called Israel, for it is said, "the spirit of Jacob revived, and Israel said."

5973. "And Israel said"—that hereby is signified spiritual good on this occasion, appears from the representation of Israel, as denoting spiritual good, see n. 5801, 5803, 5806, 5832, 5817, 5819, 5826, 5833; what is meant by spiritual good, which is Israel, and what by natural good, which is Jacob, may be seen above, n. 5964. He who is not acquainted with the internal sense of the word, cannot in any wise know, why Jacob is sometimes called Jacob and sometimes Israel, for in the same chapter; yea in the same verse, sometimes one name is expressed, sometimes the other; hence it may be very manifest that there is an internal sense of the word; as in the present instance where it is said, "The spirit of *Jacob* their father revived, and *Israel* said;" in like manner in other passages, as chap. xlii. "*Jacob* sent not Benjamin Joseph's brother with his brethren, and the sons of *Israel* came in the midst of them who came," Verses 4, 5; and again, "*Israel* journeyed; and God said to *Israel* in the visions of the night, *Jacob, Jacob*, and he said, behold me," Chap. xlv. 1, 2; again, "*Jacob* arose from Beersheba, and the sons of *Israel* brought *Jacob* their father," Verse 5 of the same chapter; and again, "All the souls of the house of *Jacob* that came into Egypt were seventy. Joseph made ready his chariot, and went up to meet *Israel*, and *Israel* said to Joseph," Verses 27, 29, 30, of the same chapter; and again, "*Israel* dwelt in the land of Egypt, in the land of Goshen; *Jacob* lived in the land of Egypt seventeen years. And the days of *Israel* drew near to die," Chap. xlvii. 27, 28, 29; again, "And he told *Jacob*, and said, behold thy son Joseph cometh to thee; and *Israel* confirmed himself, and sat upon the bed, and *Jacob* said to Joseph," Chap. xlviii. 2, 3; again, "*Jacob* called his sons, and said, be gathered together, and hear ye sons of *Jacob*, hear ye *Israel* your father," Chap. xlix. 1, 2; and in the same chapter, "Cursed be their anger, because it is vehement, and their wrath because it is hard; I will divide them in *Jacob*, and I will disperse them in *Israel*," Verse 7; also, "The arms of his hands shall be strengthened by the hands of the strong *Jacob*, whence the shepherd, the stone of *Israel*," Verse 24; besides in the prophets frequently.

5974. "It is much, Joseph my son is yet alive"—that hereby is signified joy that the internal principle was not perished, appears from the representation of Joseph, as denoting the internal celestial principle; and from the signification of being alive, as denoting

denoting that it had not perished, neither was rejected, as above, n. 5966; that joy is denoted, is evident.

5975. "I will go and see him before I die"—that hereby is signified a desire of conjunction previous to a new (state,) appears from the signification of going and seeing, as denoting to be conjoined; the reason why seeing denotes to be conjoined is, because interior sight in the spiritual world conjoins, interior sight being thought; and in the societies there, when several act as one, and also in choirs, what one thinks another also thinks, thus thought conjoins; and likewise when any one thinks of another, he is presented to view, thus also thought conjoins; hence it is that by going and seeing is signified conjunction; that the desire of conjunction is signified, is by reason of the joy spoken of above, n. 5973; and from the signification of the expression "before I die," as denoting what is new, viz. a new (state) of representation; for in the word, representatives succeed each other in such a manner, that when one (person) dies, either a like representative follows by another (person,) or another representative, thus a new one, see n. 3253, 3259, 3276; as when Abraham died, a representative by Isaac succeeded; and when he died, a representative by Jacob succeeded; and when he died, a representative by his posterity succeeded; this is the new thing which is meant.

A CONTINUATION OF THE SUBJECT CONCERNING ANGELS AND SPIRITS ATTENDANT ON MAN.

5976. *AT the close of the preceding chapter it was shewn, that there are attendant on every man two spirits from hell, and two angels from heaven, who cause communication both with hell and heaven, and cause also man to be in freedom.*

5977. *The reason why there are two is, because there are two kinds of spirits in hell, and two kinds of angels in heaven, to which the two faculties in man, viz. the will and the understanding, correspond: the first kind of spirits are simply called spirits, and act upon the intellectual principle; the other kind are called genii, and act upon the will-principle; they are also most distinct from each other; for they who are simply called spirits, infuse falses, inasmuch as they reason against the truth, and are in the delight of their life, when they can make what is true to appear*
as

as false, and what is false to appear as true; but they, who are called genii, infuse evils, act into the affections and concupiscencies of man, and smell in a moment what man desires; if this be good, they bend it most cunningly into evil, and are in the delight of their life, when they can make good to be apperceived as evil, and evil as good: it was permitted them to act into my desires, that I might know of what nature they are, and how they act, and I can confess, that unless the Lord had guarded me by angels, they would have perverted my desires into concupiscencies of evil, and this in a manner so hidden and silent, that I should scarce have apperceived any thing about it. These latter, who are called genii, have nothing at all in common with the former who are called spirits; the genii have no concern what a man thinks, but only what he loves; whereas spirits have no concern what a man loves, but what he thinks; the genii place their delight in being silent, but spirits in talking; they are also altogether separated from each other; the genii are in the hells backwards at a great depth, and are there unseen by the spirits, and when the sight is directed that way, they appear as shadows which fly about; but the spirits are in the hells on the sides and in front; hence then it is, that there are attendant on man two spirits from hell.

5978. The reason why two angels are attendant on every man is because of them also there are two kinds, one which acts into man's will-principle, the other which acts into his intellectual principle; they who act into man's will-principle, act into his loves and ends of life, consequently into his goods; but they who act into man's intellectual principle, act into his faith and persuasions, consequently into his truths: these two sorts of angels are most distinct from each other; they who act into man's will-principle are called celestial, and they who act into his intellectual principle, spiritual: to the celestial are opposed genii, and to the spiritual, spirits. These things it hath been given me to know from much experience; for I am continually in consort and discourse with them both.

5979. Man, who is principled in faith, believes that none but angels from heaven are attendant upon him, and that diabolical spirits are altogether removed from him; but I can assert, that with a man who is in the concupiscencies and delights of self-love and the love of the world, and regards these things as the ends of his life, diabolical spirits are so near him, as to be in him, and to rule both his thoughts and affections; the angels from heaven cannot in any wise be within the sphere of such, but without, on which account also the angels recede,
as

as the infernal spirits accede nearer; nevertheless the angels from heaven in no case recede entirely from man, for then all would be over with him, inasmuch as it would not be possible for him to live without communication with heaven by angels. That infernal spirits and heavenly angels are attendant on man, is a truth grounded also in the doctrine of the faith of christian churches; for the doctrine dictates that all good is from God, and evil from the devil; and preachers confirm this by their prayers in the pulpit, that God would govern their thoughts and words, and by their assertions that, in the matter of justification, the all of their endeavours, even the most minute, are from God; also that when man lives well, he suffers himself to be led of God; and likewise that angels are sent of God to be serviceable to man: and on the other hand, when man hath committed any enormous evil, they say that he hath suffered himself to be led of the devil, and that such evil is from hell; they would also have said that spirits from hell flowed-in into the interior evils which are of the will and thought, if they had acknowledged these evils to be so great.

5980. The angels attentively and continually observe what the evil spirits and genii attendant on man are intending and attempting, and so far as man suffers it they bend evils into goods, or to goods, and towards goods.

5981. There appear with infernal spirits and genii occasionally things base and filthy, and in effect such things as an evil man thinks and speaks; lest the angels on account of such things should entirely fly away, those base and filthy things are apperceived less base and filthy than they are in themselves. That I might know how such things are apperceived by the angels, there was given me the angelic apperception when such things presented themselves, which apperception was such that I felt nothing of horror; they were turned into a mildness such as cannot be described, but only compared with things angular and pungent, when they are deprived of their angularity and pungency: thus the base and filthy things appertaining to infernal spirits and genii are blunted with the angels.

5982. The Lord places man in an equilibrium between evils and goods, and between falses and truths, by evil spirits on one part, and by angels on the other, that man may be in freedom; for man ought to be in freedom, that he may be saved, and he ought in freedom to be drawn away from evil, and led to good; whatsoever is not done in freedom, does not remain, because it is not appropriated: this freedom is a consequence of the equilibrium in which he is held.

5983. That by two spirits and by two angels man hath communication with hell and with heaven, may be manifest from this consideration, that in the other life one society cannot have communication with another, or with an individual, except by the spirits who are sent forth by them; these emissary spirits are called subjects, for by them as by subjects they discourse. To send forth subjects to other societies, and thereby to procure to themselves communication, is amongst things that are familiar in the other life; and it is a circumstance of which I have had the fullest conviction, in consequence of their being sent to myself a thousand times, and of it's being seen, that without them they were not able to know any thing respecting me, neither could they communicate any thing to me respecting themselves. Hence it may be known, that the spirits and genii attendant on man are nothing else but subjects, whereby he has communication with hell; and that the celestial and spiritual angels are subjects, whereby he hath communication with the heavens.

5984. When the spirits, who are in the world of spirits, are willing to have communication with several societies, they are wont to send forth subjects, to each society one: and I have observed, that evil spirits have sent forth several round about, and have arranged them, as a spider it's webs, remaining themselves in the midst of them: and what has surprised me, they are expert at this business as from a sort of instinct; for they who have had no acquaintance with such practices in the life of the body, instantly adopt them in the other life. Hence also it may be manifest, that communications are effected by emissary spirits.

5985. The subject is he, in whom are concentrated the thoughts and discourses of several, and thereby several are presented as one; and whereas a subject thinks and speaks nothing at all from himself, but from others, and the thoughts and discourses of others are therein presented to the life, therefore the influent spirits suppose, that the subject is as nothing, and scarce animated, being merely receptive of their thought and discourse; but the subject on the other hand supposes, that he doth not think and speak from others, but from himself alone; thus fallacies are sportive with both. It has been frequently given me to say to a subject, that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject is not able to think and speak any thing from himself, thus that he appears to them as a person in whom there is nothing of life from himself; on hearing this, he who was the subject was filled with indignation; but that he might be convinced of the truth, it was given

to speak with the spirits who flowed-in, and they then confessed, that a subject doth not think and speak any thing from himself, and thus that he appears to them to be somewhat nearly inanimate. It happened also on a time, that he, who said that a subject was nothing, became himself a subject, and on this occasion the rest said of him that he was nothing, at which he was greatly enraged; nevertheless he was hereby instructed how the case is.

5986. It is worthy of remark, that it hath frequently been shewn to be matter of fact, that no one, either in heaven or in hell, thinks, speaks, wills, and acts from himself, but from others, and thus finally all and singular from the common influx of life, which is from the Lord. When I have heard them say, that a subject did not think and speak any thing from himself, and that still the subject thought that it was solely from himself, it hath been frequently given on such occasion to speak with those, who flowed-in into the subject; and when they persisted in the assurance that they thought and spake from themselves, but that the subject did not so, it was also given to tell them that this was a fallacy, and that they, as well as the subject, thought and spake from others; to confirm this point, it was also given to speak with those who flowed-in into these latter; and when they also were in a like persuasion, it was also given to speak with those who flowed-in into these, and so on in a continued series; hence it was made manifest, that every one thought and spake from others; this experience excited in the spirits the utmost indignation, for every one of them is willing to think and speak from himself; but inasmuch as they were hence instructed how the case is, it was said to them, that the all of thought and also of will flows-in, because there is but one only life, from which those faculties of life are derived, and that that life flows-in from the Lord through a wonderful form, which is the heavenly form, not only generally into all, but also particularly into each; and that it is varied every where according to the form of each subject, according as it agrees or disagrees with the heavenly form. From these considerations it may also appear evident how the case is with man, of whom more will be said in what follows, when we come to treat of influx.

5987. The greater the number is of those, who centre their view into one subject, the stronger is the subject's power of thinking and of speaking, the power being increased according to the plurality of concordant views; this was also shewn me by the withdrawing of some who flowed-in, in which case the subject's power of thinking and of speaking was diminished.

5988. There were subjects attendant on me near the head, who discoursed

discoursed as if they were in sleep, but still they discoursed well, as they who are not in a state of sleep. It was observed that evil spirits flowed-in into those subjects with malignant deceits, but that the influx in them was instantly dissipated; and whereas they knew that those same had been heretofore their subjects, therefore they complained that they were no longer so; the reason was, because good spirits could now act into them, when they were in sleep, and thus by their influx the malignant influences of the evil spirits were dispersed. Nevertheless the evil spirits were compelled to flow-in into those (subjects) and not into others. Hence it is evident, that there are subjects given of diverse kinds and natures, and that the variations are according to the Lord's arrangement.

5989. The most deceitful, who are over the head, on a time took to themselves subjects, and sent them forth to me, that they might flow-in with their deceits, but they were much disappointed; one, when he was made a subject, retorted himself and became closed, and folded himself as in a fold, that he might thereby reject from himself the influx; thus he extricated himself from them. They next took another, but neither could they reduce him to speak, he being more deceitful than them, which he manifested by rolling himself as it were into the form of a spiral; thus they were disappointed. Moreover evil spirits do not always send forth subjects from their own, but observe what spirits are attendant on others, and also in what place they are who are simple and obedient, and these they make subjects for themselves; this is effected by their directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, in consequence whereof he is no longer his own master, but serves them for a subject; of this he is sometimes ignorant.

5990. There are very many spirits at this day, who are desirous to flow-in not only into man's thoughts and affections, but also into his speech and actions, thus even into his corporeal principles; when yet the corporeal principles are exempt from the particular influx of spirits and angels, and are ruled by general influx; in other words, when what is thought is determined into speech, and what is willed into actions, the determination and transition into the body is according to order, and is not ruled by any spirits in particular; for to flow-in into man's bodily principles is to obsess him. The spirits, who will and intend this, are such as in the life of the body had been adulterers, that is, who had perceived delight in adulteries, and had persuaded themselves that they were lawful; also such as had been cruel; the reason is, because both the former and the latter are corporeal and sensual
above

above all others, and have rejected from themselves all thought concerning heaven, by attributing all things to nature, and nothing to the divine (being or principle;) thus they have closed up interior things to themselves, and have opened external things; and whereas in the world they had been principled only in the love of the latter things, therefore in the other life they are in the desire of returning into those things by man, and this by obsessing him. But it is provided by the Lord, that such may not come into the world of spirits, and therefore they are kept shut up closely in their hells; hence there are no external obsessions at this day; nevertheless there are internal obsessions, even by the infernal and diabolical crew, for evil men think such things as are filthy, and also cruel towards others, likewise such as are adverse and malignant against things divine; which thoughts, unless they were checked by fear of the loss of honour, of gain, of reputation on account of such things, of punishment enacted by law, and of life, would burst forth openly, and thereby such men would rush forward, more than the obsessed, to the destruction of others, and into blasphemies against those things which are of faith; but those external restraints cause them not to seem obsessed, when yet they are so as to the interiors, but not as to exteriors; this is manifest from such in the other life, where external restraints are taken away; in that life they are devils, continually in the life and desire of ruining others, and of destroying whatsoever is of faith.

5991. There were spirits seen by me, whom it may be expedient to call corporeal spirits; they arose from a depth at the side of the sole of the right foot, and appeared to the sight of my spirit as in a gross body; when I asked who they were that are of such a quality, it was said, that they are they who in the world had been distinguished by their talents, and also by their proficiency in the sciences, and had thereby confirmed themselves entirely against the divine (being or principle,) thus against the things of the church; and inasmuch as they had absolutely persuaded themselves that all things were to be attributed to nature, they had closed interior things to themselves, thus the things which appertain to the spirit, more than other men; hence they appear grossly corporeal. Amongst them was one, who, during his life in the world, had been known to me, and who at that time was eminent for his powers of genius and his erudition; but these things, which are the means of thinking well concerning things divine, were to him the means of thinking against them, and of persuading himself that they are nothing; for the powers of genius and learning multiply the means of such persuasion and confirmation;

firmation; hence he was interiorly obsessed, but in the external form he appeared as a man of civility and good morals.

5992. The angels, by whom the Lord leads and also protects man, are near the head; it is their office to inspire charity and faith, and to observe the man's delights, in what direction they turn themselves, and to moderate and bend them to good, so far as the man's free-will enables them to do so; it is forbidden them to act violently, and thereby to break man's lusts and principles, but the injunction is to act with gentleness; their office also is to rule the evil spirits who are from hell, which is effected by methods innumerable, of which it is allowed to mention only the following; when the evil spirits infuse evils and falses, the angels insinuate truths and goods, which, if they are not received, are yet the means of temperament; the infernal spirits are continually making assault, and the angels affording protection; such is the order. The angels principally moderate the affections, for these constitute the life of man, and also his freedom. The angels also observe whether any hells be opened, which were not open heretofore, extending their influx to man, as is the case when man brings himself into any new evil; those hells are also closed by the angels, so far as man suffers it, and if any spirits attempt to emerge thence, they are likewise removed by the angels; the angels also dissipate foreign and new influxes, which might be productive of evil effects; and they especially call forth the goods and truths appertaining to man, and oppose them to the evils and falses which the evil spirits excite; hence man is in the midst, nor doth he apperceive the evil or the good, and because he is in the midst, he is in the freedom of converting himself either to the one or to the other. By such offices the angels from the Lord lead and protect man, and this every moment, and every moment of a moment; for if the angels should only intermit their offices a single instant, man would be plunged into evil, from which afterwards it would be impossible he should be extricated. These offices the angels perform from the love which they derive from the Lord, for they perceive nothing more delightful and more happy, than to remove evils from man, and to lead him to heaven; that they have joy herein, may be seen, Luke xv. 7. That the Lord hath such care for man, and this continually, from the first stamen of his life to the last, and afterwards to eternity, scarce any man believes.

5993. From these considerations it may now be manifest, that with a view to man's having communication with the spiritual world, there must be adjoined to him two spirits from hell, and two angels from heaven, and that without them he would not have any

any life at all; for man cannot in any wise live from general influx, as animals void of reason, concerning which animals, see n. 5850, by reason that all his life is contrary to order, so that in this state, if he was to be acted upon only by general influx, he must needs be acted upon only by the hells, but not from the heavens; and if not from the heavens, he would have no interior life, thus no life of thought and will such as man hath, and not even such as a brute animal hath, for man is born without any use of reason, into which he cannot be initiated but by influx from the heavens. From what hath been adduced it is also manifest, that man cannot live but by communication with the hells by means of spirits thence, inasmuch as the all of his life, which he derives from his parents by inheritance, and which he himself super-adds from his own (*proprium*), is of self-love and the love of the world, but not of the love of his neighbour, and still less of the love of God; and whereas the all of man's life grounded in the *proprium* is such, it is thus a life of contempt of others in comparison with himself, and of hatred and revenge against all who do not favour himself; hence also it is a life of cruelty, for he who hates, is desirous to murder, on which account he is most highly delighted with the destruction of others; to these evils unless spirits of a like quality were applied, which spirits can only be from hell, and unless man was thereby led according to the delights of his life, it would be impossible for him to be bended towards heaven; he is bended in the beginning by his delights themselves; by these he is also placed in freedom, thus at length in choice.



GENESIS.

CHAPTER THE FORTY-SIXTH.

1. **AND** Israel journeyed, and all that he had; and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac.

2. And God said to Israel in the visions of the night, and said, Jacob, Jacob, and he said, behold me.

3. And he said, I am God, the God of thy Father, fear not to go down to Egypt, because I will set thee there for a great nation.

4. I will go down with thee to Egypt, and I will cause thee to come up in coming up also; and Joseph shall place his hand on thine eyes.

5. And Jacob arose from Beersheba, and the sons of Israel carried Jacob their father, and their infants, and their women, in the carriages which Pharaoh sent to carry him.

6. And they took their cattle, and their acquisition, which they acquired in the land of Canaan, and came to Egypt, Jacob and all his seed with him.

7. His sons, and his sons' sons with them, his daughters, and his sons' daughters, and all his seed he brought with him to Egypt.

8. And these are the names of the sons of Israel who came to Egypt, of Jacob and his sons; Jacob's first-born, Reuben.

9. And the sons of Reuben, Hanoah and Phallu, and Hezron and Karmi.

10. And the sons of Simeon, Jemuel and Jamin, and Ochad and Jachin, and Zohar and Schaul, the son of a Canaanitess.

11. And

11. And the sons of Levi, Gershon and Kehath, and Merari.

12. And the sons of Judah, Er and Onan, and Shelah, and Perez and Serah; and Er and Onan died in the land of Canaan, and the sons of Perez, were Hezron and Hamul.

13. And the sons of Issachar, Thola and Pujvah, and Job, and Shimron.

14. And the sons of Zebulon, Sered and Elon, and Jahleel.

15. And the sons of Leah whom she bare to Jacob in Padan-Aram; and Dinah her daughter: all the souls of her sons and of her daughters, thirty and three.

16. And the sons of Gad, Ziphion and Haggi, Shuni and Esbon, Eri and Arodi and Areli.

17. And the sons of Asher, Jimnah, and Ishuah, and Ishuiah, and Beriah, and Serah their sister; and the sons of Beriah, Heber and Malkiel.

18. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and she bare them to Jacob, sixteen souls.

19. The sons of Rachel Jacob's wife, Joseph and Benjamin.

20. And there was born to Joseph in the land of Egypt, whom Asenath the daughter of Potipher the priest of On bare to him, Manasseh and Ephraim.

21. And the sons of Benjamin, Bela and Beher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim, and Ard.

22. And the sons of Rachel, which were born to Jacob, all the souls were fourteen.

23. And the sons of Dan, Hushim.

24. And the sons of Naphtali, Jahzeel, and Guni, and Jeser, and Shillem.

25. These are the sons of Bilhab, whom Laban gave to his daughter Rachel, and these she bare to Jacob; all the souls were seven.

26. Every soul that came with Jacob to Egypt, that came forth of his thigh, be sides the women of the sons of Jacob, all the souls were sixty and six.

27. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob that came to Egypt, were seventy

28. And he sent Judah before him to Joseph, to point out Goshen before him, and they came to the land of Goshen.

29. And Joseph harnessed his chariot, and went up to meet Israel his father to Goshen, and was seen by him, and fell upon his necks, and wept upon his necks a long time.

30. And Israel said to Joseph, let me die this time, since I have seen thy faces, that thou art yet alive.

31. And Joseph said to his brethren, and to the house of his father, I will go up and will tell Pharaoh, and will say to him, my brethren and the house of my father, who were in the land of Canaan, are come to me.

32. And the men are shepherds of the flock, because they are men of cattle; and they have caused their flocks, and their herds, and all that they have, to come.

33. And it may be, that Pharaoh will call you, and say, what are your works?

34. And ye shall say, men of cattle have thy servants been from their childhood, and even until now, both we, and also our fathers; to the intent that ye may dwell in the land of Goshen; because every shepherd of a flock is an abomination to the Egyptians.

THE CONTENTS.

5994. **THE** subject treated of in this chapter in the internal sense is concerning the conjunction of the internal celestial principle, which is Joseph, with spiritual good from the natural principle, which is Israel. Next are enumerated the truths and goods of the church in their order, with which afterwards there should be conjunction; the truth and goods of the church are the sons and grandsons of Israel, who came to Egypt.

THE INTERNAL SENSE.

5995. verse 1. *AND Israel journeyed, and all that he had, and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac.* And Israel journeyed, and all that he had, signifies the beginning of conjunction: and came to Beersheba, signifies charity and faith: and sacrificed sacrifices to the God of his father Isaac, signifies worship thence, and influx from the divine intellectual principle.

5996. "And Israel journeyed, and all that he had"—that hereby is signified the beginning of conjunction, appears from the signification of journeying, as denoting what is successive and continuous, see n. 4373, 4882, 5493, in the present case the continuous and successive (process) of the Lord's glorification, who in the supreme sense is Israel and Joseph; but the continuous and successive (process) of the regeneration of
man

man in the internal sense; and whereas in this chapter the subject concerning the conjunction of the natural man with the spiritual, or of the external with the internal, now goes on and is continued, therefore by Israel journeying and all that he had, is signified the beginning of conjunction.

5997. "And came to Beersheba"—that hereby is signified charity and faith, appears from the signification of Beersheba, as denoting the doctrine of charity and faith, see n. 2858, 2859, 3466, in the present case denoting charity and faith, but not the doctrine thereof, inasmuch as it is predicated of spiritual good which is Israel; spiritual good is more than doctrine, doctrine being derived from that good; wherefore he who is arrived at spiritual good, hath no more need of doctrinals, which are from others, for he is in the end whither he was tending, and no longer in the means; and doctrinals are nothing else but the means of arriving at good as at the end; hence then it is, that by Beersheba is signified charity and faith.

5998. "And sacrificed sacrifices to the God of his father Isaac"—that hereby is signified worship thence, and influx from the divine intellectual principle, appears from the signification of sacrificing sacrifices, as denoting worship, see n. 922, 923, 2180; and from the representation of Isaac, as denoting in the supreme sense the Lord's divine rational or intellectual principle, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210; that influx thence into worship is signified, follows of course, for the worship meant, is a worship from charity and faith, which are signified by Beersheba, n. 5997, where he sacrificed. Jacob's sacrificing to the God of his father Isaac, is a plain proof what was the quality and character of the fathers of the Jewish and Israelitish nation, viz. that every one of them worshipped his own god; that the God of Isaac was another God, differing from his own, is evident from this consideration, that he sacrificed to him, and that in the visions of the night it was said to him, "I am God, the God of thy father;" and also from this, that he swore by the same, as it is written in Gen. chap. xxxi. "*The God of Abraham, and the God of Nahor, judge between you, the God of their father;*" "then Jacob swore *to the dread of his father Isaac,*" verse 53; and it is also manifest that Jacob did not acknowledge Jehovah in the beginning, for he said, "If God shall be with me, and shall keep me in this way which I walk, and shall give me bread to eat, and raiment to put on, and I shall return in peace to the house of my father, *and Jehovah shall be to me for a God,*" Gen. xxviii. 31; thus he acknowledged Jehovah conditionally

conditionally : it was their custom to acknowledge the gods of their fathers, but each his own specifically ; and this custom they derived from their fathers in Syria, for Terah, the father of Abram, and also Abram himself when in Syria, worshipped other gods than Jehovah, see n. 1356, 1992, 3667 ; their posterity, who were called Jacob and Israel, were hence of such a temper, that in heart they worshipped the gods of the Gentiles, and Jehovah only in mouth, and as to the mere name : the reason why they were of such a temper was, because they were in external things alone, without any internal principle ; and they who are of such a description, cannot in any wise believe otherwise than that worship consists merely in naming the name of God, and in saying that he is their God, and this so long as he is their benefactor ; and that worship doth not at all consist in the life of charity and faith.

5999. Verses 2, 3, 4. *And God said to Israel in the visions of the night, and said, Jacob, Jacob, and he said, behold me. And he said, I am God, the God of thy father, fear not to go down to Egypt, because I will place thee there for a great nation. I will go down with thee into Egypt, and I will cause thee to come up in coming up also, and Joseph shall place his hand on thine eyes.* And God said to Israel in the visions of the night, signifies obscure revelation : and said, Jacob, Jacob, signifies to natural truth : and he said, behold me, signifies apperception : and he said, I am God, the God of thy father, signifies the divine intellectual principle, from which was influx : fear not to go down to Egypt, signifies that natural truth with all things appertaining to it must be initiated into the scientifics of the church : because I will place thee for a great nation, signifies that truths shall become good : I will go down with thee to Egypt, signifies the presence of the Lord in that state : and I will cause thee to come up in coming up also, signifies elevation afterwards : and Joseph shall place his hand upon thine eyes, signifies that the internal celestial principle shall vivify.

6000. "And God said to Israel in the visions of the night"—that hereby is signified obscure revelation, appears from the signification of God saying in visions, as denoting revelation ; for revelations were made either by dreams, or by visions of the night, or by visions of the day, or by speech within man, or by speech without him from angels seen, also by speech without from angels not seen ; by these things in the word are signified various species of revelations, and by a vision of the night obscure revelation ; for night signifies what is obscure, n. 1712,

2514, and obscure in the spiritual sense denotes that truth doth not appear: night also in the word signifies the false grounded in evil, for they who from evil are principled in what is false, are in the obscurity of night; hence all who are in hell are said to be in night; they are indeed there in a lumen, inasmuch as they see each other, but that lumen is as it were a lumen derived from a charcoal fire, and is turned into darkness and thick darkness when heavenly light flows-in; hence it is, that they who are in hell are said to be in night, and are called angels of night and of darkness; and on the other hand, they who are in heaven are called angels of day and of light. That night denotes what is obscure and also what is false, may also be manifest from the following passages in the word, "Jesus said, are there not twelve hours of the day? If any one walk *in the day*, he stumbleth not; but if any walk *in the night*, he stumbleth, because there is no light in him," John xi. 9, 10; twelve hours denote all the states of truth; to walk in the day denotes to live in the truth; and to walk in the night, denotes to live in the false. Again, in the same evangelist, "I must work the works of him who sent me, whilst *it is day*; *the night cometh* when no man can work," ix. 4; day denotes truth grounded in good, and night denotes the false grounded in evil; the first time of the church is what is meant by day, for then truth is received, because they are principled in good; and the last time is what is meant by night, for then nothing of truth is received, because they are not principled in good; for when man is not principled in good, that is, in charity towards his neighbour, in this case if things most true were declared to him, he doth not receive; for in such case it is not at all perceived what is true, because the light of truth falls into such things as are of the body and of the world, which alone are attended to, and alone are loved and esteemed as realities, but not into such things as are of heaven, because these things are respectively of little or no account; hence the light of truth is absorbed and suffocated in what is dark, as the light of the sun in what is black, and this is signified by the night coming when no one can work; of this description is the time at this day. Again, in Matthew, "Whilst the bridegroom tarried, all the virgins slumbered and slept; *but at midnight* was a cry made, behold the bridegroom cometh," xxv. 5, 6, 7; midnight also denotes the last time of the old church, when there is nothing of faith because nothing of charity, and it also denotes the first time of the new church. So in Luke, "I say unto you, *in that night* two shall be on one bed, the one shall be taken, the other shall be left" xvii. 34, where

where night in like manner denotes the last time of the old church, and the first of the new. Again in Matthew, "Jesus said to his disciples, all ye shall be offended because of me *this night*. And to Peter, *in this night*, before the cock crow, thou shalt thrice deny me," xxvi. 31, 34; the Lord's being pleased to be taken in the night, signified that divine truth at that time was in the obscurity of night, and that the false grounded in evil was in its place; and Peter's denying the Lord thrice in that night, represented also the last time of the church, when the truth of faith is indeed taught, but is not believed, which time is night, because the Lord is then absolutely denied in the hearts of men; for the twelve apostles, as the twelve tribes of Israel, represented all things of faith, see n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3939, 4060; and Peter represented the faith of the church, see preface to chap. xviii. of Gen. also preface to chap. xxii. and also n. 3750, 4738; hence it is that the Lord said to Peter, that in that night he should thrice deny him, and to the disciples, "All ye shall be offended because of me *this night*." So in Isaiah, "He crieth to me out of Seir, Watchman *what of the night*, watchman *what of the night*; the watchman saith, the morning cometh, and *also the night*," xxi. 11, 12, speaking of the Lord's coming, which is the morning, which coming was, when there was no longer any spiritual truth in the earth, and when this is the case it is night. And in Zechariah, "The day shall be one, which is known to Jehovah, *not day nor night*, because *about the time of evening* there shall be light: it shall come to pass in that day, living waters shall come forth from Jerusalem; and Jehovah shall be for a king over all the earth; in that day Jehovah shall be one, and his name one," xiv. 7, 8, 9, speaking here also of the Lord, and likewise of the new church; Jehovah, who should be for a king, and Jehovah being one, and his name one, denotes the Lord as to the divine human (principle,) which should be one with the divine itself which is called the father; before the Lord's coming the divine human (principle) of Jehovah was in the heavens, for by passing through the heavens he presented himself as a divine man before several on earth, and at that time the divine human (principle) was not so one with the divine itself, which is called the father, as when the Lord made it in himself altogether one: that heretofore they were as it were distinct, is evident from chap. xix. of Gen. where it is said, "that *Jehovah* caused to rain upon Sodom and Gomorrah *sulphur and fire* from *Jehovah* out of heaven," Verses 24 n. 2447; the day, when it was not

not day nor night, denotes when the Lord was born, for it was then evening, that is, the end of the representatives of the church; light about the time of evening denotes divine truth which was then to appear. So in Isaiah, "*Surely in the night*" "*Ar was vastated, Moab was overturned, surely in the night*" "*Kir of Moab was vastated,*" xv. 1, where Moab denotes natural good, and in the opposite sense adulterated good, n. 2468, the vastation whereof is here treated of; vastations are said to be effected in the night, because truth is then obscured, and the false enters. And in Jeremiah, "*The great city weeping shall weep in the night, and her tear is on her cheek,*" Lam. i. 2, speaking of the desolation of truth, where the night denotes the false. And in David, "*Thou shalt not be afraid of the dread of night, of the weapon which flieth by day, nor of the death which wasteth at mid-day,*" Psalm xci. 5, 6; the dread of night denotes the falses of evil which are from hell; the weapon which flieth by day denotes the false which is openly taught, whereby good is destroyed; the death which wastes at mid-day denotes evil which is lived in openly, whereby truth is destroyed. And in the Apocalypse, "*The gates of the holy Jerusalem shall not be shut by day, for there is no night there,*" xxi. 25: "*There shall be no night there, neither have they need of a candle, and the light of the sun, because the Lord enlightens them,*" Apoc. xxii. 5; no night there denotes no false principle. And in Daniel, "*Daniel said, I saw in my vision when it was night. Afterwards also I saw in the visions of the night,*" vii. 2, 7; visions of the night also denote obscure revelation; for the subject there treated of is concerning four beasts and their horns, and concerning several things which are of obscure revelation; the same is true respecting the horses of various colours, which Zechariah "*saw in the night,*" Zech. i. 9, and following verses.

6001. "And said, Jacob, Jacob"—that hereby is signified to natural truth, appears from the signification of Jacob, as denoting natural truth, see n. 3305, 3509, 3525, 3544, 3599, 3779, 4234, 4520, 4538; the reason why he is called Jacob, and not Israel, is, because natural truth, with all things appertaining to it, must be initiated into the scientifics of the church, which are signified by Jacob with his sons going down into Egypt, see below, n. 6004.

6002. "And he said, behold me"—that hereby is signified apperception, is manifest without explication.

6003. "And he said, I am God, the God of thy father"—that hereby is signified the divine intellectual principle from which

which is influx, appears from the representation of Isaac, who is here his father, as denoting the divine rational or intellectual principle of the Lord, as above, n. 5998, for it is said, God the God of his father; the reason why influx is thence is, because all truth is of the intellectual principle, thus also natural truth which is represented by Jacob, n. 6001. What the divine rational or intellectual principle is, which is represented by Isaac, may be seen, n. 1893, 2066, 2071, 2083, 2630, 3012, 3194, 3210. In the original tongue God in the first place is named in the singular, but in the second place in the plural, viz. in the first he is called EL, in the second, ELOHIM; the reason is, because by God in the first place is signified, that God is one and single, and by God in the second, that he hath several attributes, hence comes Elohim or God in the plural, as in the word almost throughout; inasmuch as there are several attributes, and the ancient church assigned a name to each, therefore posterity, with whom the science of such things was lost, believed there were several gods, and each family chose to itself one of them for it's God, as Abram chose Schaddai, n. 1992, 3667, 5628; Isaac the God who was called Pachad or dread; and whereas the God of each was one of the divine attributes, therefore the Lord said to Abram, "I am the God "Schaddai," Gen. xvii. 1; and on this occasion to Jacob, "I am the God of thy Father."

6004. "Fear not to go down to Egypt"—that hereby is signified that natural truth, with all things belonging to it, must be initiated into the scientifics of the church, appears from the representation of Jacob, who is he that should go down to Egypt, as denoting natural truth, see just above, n. 6001; and from the signification of going down, as denoting to be initiated, for that this initiation might be represented, Jacob with all that appertained to him went down to Egypt; and from the signification of Egypt, as denoting the scientifics of the church, see n. 1462, 4749, 4964, 4966. In regard to truth being initiated into the scientifics of the church, the case is this; the scientifics of the church were at that time representatives and significatives of rituals, for all the rituals of the church were grounded in such things; there were also scientifics which served the doctrinals of charity taught amongst them, from which scientifics it was known who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, the widows, the orphans, the sojourners, the bound in prison, the naked, the sick, the hungry, the thirsty, the lame, the blind, the deaf, the mutilated, and by several others, into which they distinguished the neighbour, and thereby

thereby taught how charity was to be exercised; such were the scientifics of that time; that these at this day are altogether obliterated, is evident from this consideration, that where the above names are mentioned in the word, scarce any one knows but that people of such a description are meant as are so named, as that widows are meant where they are named, sojourners where sojourners are named, the bound in prison where mention is made of such, and so forth: such scientifics flourished in Egypt, wherefore by Egypt are signified scientifics: that natural truth, which is Jacob, was to be initiated into such scientifics, is represented by Jacob going down to Egypt with all that belonged to him. Truths are said to be initiated into scientifics, when they are brought together into them, so as to be in them, which is effected to this intent, that when a scientific comes into the thought, the truths, which have been brought into it, may come at the same time into remembrance; as for example; when a sojourner is presented to the thought, inasmuch as by him are signified those who should be instructed, it was intended that all the exercises of charity towards such should instantly be brought into recollection, and thus truths were to be recollected; in like manner in other cases; when scientifics are thus filled, then, in thinking on scientifics, the thought extends and diffuses itself far and wide, and indeed to several societies at the same time in the heavens; for a scientific of such description, inasmuch as it consists of so many truths within in itself, unfolds itself as above, whilst man is not aware of it; but it is needful that truths should be in them. It is also of divine order, that interior things should collate themselves into exterior, or, what is the same thing, prior things into posterior, thus all prior things at length into ultimates, and be together therein; this is the case in universal nature, and unless it be so, man cannot be fully regenerated, for by such collation of truths into scientifics, interior and exterior things agree together and make one, which otherwise would disagree, and if they disagree, man is not in good, because he is not in a principle of sincerity: moreover scientifics are in a lumen nearly the same with that in which man's sensual principle of sight is, and this lumen is such, that unless it be enlightened within by the light which is from truths, it leads into falses, especially into those derived from the fallacies of the senses, and also into evils grounded in falses; that this is the case, will be seen from experience at the close of the chapters concerning influx.

6005. "Because I will place thee for a great nation"—that hereby is signified that truths should become good, appears

from the representation of Jacob, of whom these words are spoken, as denoting natural truth, see above, n. 6001; and from the signification of nation, as denoting good, see n. 1259, 1260, 1416, 1849: frequent mention is made in the word of nations and people, but every where with this difference, that by nations are signified goods or evils, and by people truths or falses.

6006. "I will go down with thee to Egypt"—that hereby is signified the presence of the Lord in that state, appears from the signification of going down with thee, as denoting the Lord's presence, for by the God, who spake with Jacob in the visions of the night, is meant the Lord.

6007. "And I will cause thee to come up in coming up also"—that hereby is signified elevation afterwards, appears from the signification of coming up, as denoting elevation, see n. 3084, 4539, 5406, 5817; the elevation which is here signified, is from scientifics to things interior; for after that scientifics have been filled with truths, according to what was said, n. 6004, man is elevated by scientifics towards interior things, and in this case scientifics serve him as the ultimate plane of his mind's views. To be elevated towards interior things is to think interiorly, and at length as a spirit and as an angel; for thought is more perfect, in the degree that it's tendency is more interior, because it is nearer to the influx of truth and good from the Lord. That thought is interior and exterior, may be seen, n. 5127, 5141.

6008. "And Joseph shall place his hand upon thine eyes"—that hereby is signified that the internal celestial principle shall vivify, appears from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877; and from the signification of placing the hand upon the eyes, as denoting to vivify; for by placing the hand upon the eyes is meant, that the external sensual principle, or that of the body, will be closed, and the internal sensual principle will be opened, thus that elevation will be effected, and thereby vivification: this was done at the time of death, because by death was signified resuscitation into life, see n. 3498, 3505, 4618, 4621; for when a man dies, he doth not die, but only lays aside the body which had served him for use in the world, and passes into the other life in a body which serves him for use there.

6009. Verses 5, 6, 7. *And Jacob arose from Beersheba, and the sons of Israel carried their father, and their infants, and their women, in the carriages which Pharaoh sent to carry him. And they took their cattle, and their acquisition which they acquired*

in the Land of Canaan, and came to Egypt, Jacob and all his seed with him. His sons, and his sons' sons with them, his daughters, and his sons' daughters, and all his seed, he brought with him to Egypt. And Jacob arose, signifies the elucidation of natural truth: from Beersheba, signifies from the doctrine of charity and faith: and the sons of Israel carried Jacob their father, signifies that truths which were spiritual promoted natural truth: and their infants, signifies together with those things which are of innocence: and their women, signifies and those things which are of charity: in the carriages which Pharaoh sent to carry him, signifies the doctrinals which are from the scientifics of the church: and they took their cattle, signifies the goods of truth: and their acquisition which they acquired in the land of Canaan, signifies truths procured from prior (truths) of the church: and they came to Egypt, signifies initiation into the scientifics of the church: Jacob and all his seed with him, signifies of natural truth and of all the things of faith appertaining thereto: his sons and his sons' sons with them, signifies truths in order: his daughters and his sons' daughters, signifies goods in order: and all his seed, signifies the all of faith and charity: he brought with him to Egypt, signifies that they were collated into the scientifics which are of the church.

6010. "And Jacob arose"—that hereby is signified the elucidation of natural truth, appears from the signification of arising, as denoting elevation into a state of light, thus elucidation, see n. 4881; and from the representation of Jacob, as denoting natural truth, see above, n. 6001.

6011. "From Beersheba"—that hereby is signified from the doctrine of faith and charity, appears from the signification of Beersheba, as denoting the doctrine of faith and charity, see n. 2858, 2859, 3466.

6012. "And the sons of Israel carried Jacob their father"—that hereby is signified that truths which were spiritual promoted natural truth, appears from the representation of the sons of Israel, as denoting spiritual truths, see n. 5414, 5879; and from the representation of Jacob, as denoting natural truth, see n. 3305, 3509, 3525, 3544, 3599, 3775, 4009, 4234, 4520, 4538; the reason why to carry denotes to promote is, because it is predicated of spiritual truths in respect to natural truth; nor can natural truth be promoted from any other source than from spiritual truth, for hence is it's life and power of acting: it is on this account that the sons of Jacob are here called the sons of Israel, and Jacob Jacob.

6013. "And their infants"—that hereby is signified together with those things which are of innocence, appears from the signification of infants, as denoting innocence, see n. 3183, 5608; it is said, with those things that are of innocence, also which are of charity, by reason that without innocence and charity natural truth cannot be promoted by spiritual truths; for truth, that it may be genuine, must derive its essence and life from charity, and this latter from innocence; for the interior things, which vivify, succeed in this order; innocence is inmost, charity is the inferior, and the work of charity grounded in truth, or according to truth, is the lowest; the reason why they succeed in such order is, because in the heavens they succeed in the same order, for the inmost or third heaven is the heaven of innocence, the middle or second heaven is the heaven of charity, in which is innocence from the inmost heaven, and the ultimate or first heaven is of truth, in which is charity from the second heaven, and in this innocence from the third; these things must be in the same order with man, for man as to his interiors is formed for an image of the three heavens; hence also the regenerate man is a heaven in particular or in the least form; but as to exteriors, especially as to the body, he is formed for an image of the world, and therefore by the ancients was called a microcosm; for the ear is formed to all the nature of air and sound; the eye to all the nature of æther and light; the tongue to all the sense of the solvent and fluent parts in liquids; the nostrils to the sense of parts fluent in the atmosphere; the touch to the sense of cold and heat, also of the heavy particles of earth, and so forth; as man's external senses are formed to all the image of the natural world, so his internal senses, which are those of understanding and will, are formed to all the image of heaven, to the intent that every man in particular may be a recipient of divine good from the Lord, as heaven is in general.

6014. "And their women"—that hereby is signified and the things which are of charity, appears from the signification of women, as denoting goods, when their men denote truths, see n. 4823, consequently denoting the things of charity, for all spiritual goods are of charity towards the neighbour, and all celestial goods are of love to the Lord.

6015. "In the carriages which Pharaoh sent to carry him"—that hereby are signified doctrinals which are from the scientifics of the church, appears from the signification of carriages, as denoting doctrinals, see n. 5945; and from the representation of Pharaoh, as denoting the scientific principle of the church in general, for by Egypt is signified the scientific principle of the church,

church, n. 1462, 4749, 4964, 4966, hence by the king thereof is signified the scientific principle in general, as also in other parts of the word; but in several passages, as by Egypt, so also by Pharaoh, is signified the scientific principle perverted: that Pharaoh denotes the scientific principle in general, is evident from the following passages in Isaiah, "The princes of Zoan are fools, *the wise ones of the counsellors of Pharaoh*, counsel is brutish; how will ye say to *Pharaoh*, I am a son of the wise, a son of the kings of antiquity," xix. 11: in this passage Pharaoh denotes the scientific principle of the church in general, hence he was called a son of the wise, and a son of the kings of antiquity; the wise and the kings of antiquity denote the truths of the ancient church; but this scientific principle is here understood to be infatuated, for it is said, The princes of Zoan are become fools, counsel is brutish. Again, "They depart to go down to Egypt, but they have not asked my mouth, to strengthen themselves *in the strength of Pharaoh*, and to confide *in the shadow of Egypt*; therefore shall the *strength of Pharaoh* be to you for shame, and confidence *in the shadow of Egypt* for ignominy," xxx. 2, 3: to strengthen themselves in the strength of Pharaoh, and to confide in the shadow of Egypt, denotes to trust to scientifics in the things of faith, and not to have faith in any spiritual truth, unless it be agreeable to the dictate of the scientific and sensual principle, which nevertheless is of perverted order; for the truths of faith ought to have the first place, and confirming scientifics the second, inasmuch as nothing of truth is believed, in case the latter be in the first place. And in Jeremiah, "Jehovah Zebaoth the God of Israel saith, behold I visit upon Ammon in No; and *upon Pharaoh, and upon Egypt*, and upon the gods thereof, and upon the kings thereof; especially *upon Pharaoh*, and them that confide in him," xlv. 25; in this passage also Pharaoh denotes the scientific principle in general; they that confide in him denote those who trust to scientifics but not to the word, that is, to the Lord in the word, hence every thing is perverted in the doctrine of faith, and hence cometh the false, and also a denial that the divine and celestial principle is any thing; persons of this description are yet especially bold in profession, and say, Give me ocular proof or scientific demonstration that it is so, and then I will believe; nevertheless, if they had ocular proof and demonstration, they would not yet believe, by reason that a principle of negation hath universal rule in them. Again, in the same prophet, "Against *Pharaoh*; behold waters come up from the north, which shall become an over-

“overflowing stream, and they shall overflow the earth and the
 “fulness thereof, the city and those who dwell therein, that
 “men shall cry, and every inhabitant of the earth shall howl,
 “because of the voice of the trampling of the hoofs of the
 “horses of his mighty ones, and the tumult of his chariot, the
 “noise of his wheels,” xlvii. 1, 2, 3; from each of the things
 here said concerning Pharaoh, it is plain that he denotes the
 scientific principle in general, in the present instance in per-
 verted order, which destroys the truths of faith; an overflowing
 stream denotes the scientific principle destroying the understand-
 ing of truth, and thus vastating; they shall overflow the earth
 and the fulness thereof, denotes the whole church; the city and
 them that dwells therein, denotes the truth of the church and
 the good thence derived; the trampling of the hoofs of the
 horses, denotes the lowest scientifics which are immediately
 derived from the things of sense; the tumult of the chariot,
 denotes the false doctrinals thence derived; the noise of the
 wheels, denotes sensual things and the fallacies thereof which
 promote. And in Ezechiel, “The Lord Jehovah saith, behold
 “I am *against thee Pharaoh king of Egypt*, thou great whale,
 “which lieth in the midst of his rivers, which saith the river is
 “mine, and I made it; therefore will I put a hook into thy
 “jaws, and I will cause the fish of thy rivers to stick to thy
 “scales” xxix. 2, 3, 4; in this passage also Pharaoh denotes
 the scientific principle in general, which in like manner is evi-
 dent from singular the things asserted of him. Again, in the
 same prophet, “Take up a lamentation *upon Pharaoh king of*
 “*Egypt*, thou art as Whales in the seas, and camest forth with
 “thy streams, and didst disturb the waters with thy feet, thou
 “hast disturbed the streams thereof; I will cover the heavens
 “when I shall put thee out, and will darken the stars thereof;
 “I will cover the sun with a cloud, and the moon shall not
 “cause her light to shine; all the luminaries of light I will
 “make black over thee, and I will give darkness over thy land,”
 xxxii. 2, 3, 7, 8; that this passage, like several others in the
 prophets, cannot be comprehended by any one without the
 internal sense, is evident; for who can comprehend what is
 meant by Pharaoh being as whales in the seas, by coming forth
 with his streams, by disturbing the waters with his feet, by the
 heavens being covered over him, the stars being made black,
 and all the luminaries of light, by the sun being covered with
 a cloud, the moon not shining, and darkness being given over
 the land? But the internal sense teaches what these things sig-
 nify, viz. that scientifics pervert the truths of the church, in case
 man

man enters thereby into the Arcana of faith, and believes nothing unless he sees from them, yea unless he sees from the things of sense; that this is the internal sense, is evident from the explication of each expression: Pharaoh is called *king of Egypt* from scientific truth, for truth in the natural principle is scientific; that king denotes truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4960, 5044; and that the king of a people hath a like signification as the people, n. 4789, thus by Pharaoh the like is signified as by Egypt, but in general; that Egypt denotes the scientific principle, hath been frequently shewn: Pharaoh is compared to *whales in the seas*, because a whale signifies the general things of scientifics, n. 42; and seas the congregations of scientifics. n. 28. It is also said, *that he came forth with his streams*, because by streams are signified those things which are of intelligence, n. 108, 109, 2702, 3051, in the present case those things which are of insanity, because grounded in things of sense and science, n. 5196. It is next said, *that he disturbed the waters with his feet, and disturbed the streams thereof*, because by waters are signified spiritual truths, n. 680, 729, 2702, 3058, 3424, 4976, 5668; and by feet those things which are of the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, thus to disturb the waters with the feet, denotes to defile and pervert the truths of faith by scientifics which are of the natural principle; and to disturb the streams thereof is to do the same to intelligence. It is finally said, *that when he shall be put out, the heavens shall be covered*, because by the heavens are signified the interiors of man, if indeed these are his heavens; these are closed when scientifics have rule over the truths of faith, or the natural principle over the spiritual; that in such case the knowledges of truth and good perish, is signified by *the stars of the heavens and all the luminaries of light being made black*; that stars denote those knowledges, may be seen, n. 2495, 2849, 4697; that luminaries are goods and truths, see n. 30 to 38; that in such case neither can the good of love flow-in, is signified by *the sun being covered with a cloud*; and that neither can the good of faith flow-in, is signified by *the moon not causing her light to shine*; that the sun is the good of love, and the moon the good of faith, see n. 1529, 1530, 2120, 2495, 3636, 3643, 4060, 4696; and that thus mere falses will occupy the natural mind, is signified by *darkness being given upon his land*; that darkness denotes falses, see n. 1839, 1860, 4418, 4531, and that the land of Pharaoh or of Egypt denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301; from these considerations then it is evident what
is

is the sense contained in the above prophetic words. Inasmuch as by Pharaoh is signified the scientific principle in general, by Pharaoh is also signified the natural principle in general, n. 5799.

6016. "And they took their cattle"—that hereby are signified the goods of truth, appears from the signification of cattle, as denoting the good of truth; for by cattle is meant both flocks and herds, and also horses, camels, mules, asses; and inasmuch as flocks in the internal sense denote interior goods, and herds exterior goods, whereas horses, camels, mules, and asses, denote those things which are of the intellectual principle, all which things have relation to truths, therefore by cattle is signified the good of truth.

6017. "And their acquisition, which they acquired in the 'land of Canaan'"—that hereby are signified truths procured by prior truths of the church, appears from the signification of acquisition, as denoting truth procured, see n. 4105, and also good procured, n. 4391, 44487; and from the signification of the land of Canaan, as denoting the church, see n. 3705, 4447, 4517, 5136; that they were procured from prior truths of the church, follows as a consequence, because when truths multiply themselves by virtue of good, they are multiplied from prior truths.

6018. "And came to Egypt"—that hereby is signified initiation into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting the initiation of truth into the scientifics of the church, see n. 6004.

6019. "Jacob and all his seed with him"—that hereby is signified of natural truth and of all the things of faith therein, viz. initiation of them into the scientifics of the church, appears from the representation of Jacob, as denoting natural truth, see n. 3305, 3509, 3525, 3544, 3775, 4009, 4234, 4520, 4538; and from the signification of seed, as denoting the faith of charity, see n. 255, 1025, 1447, 1610, 1940, 2848, 3310; thus all his seed with him denotes all the things of faith appertaining to natural truth.

6020. "His sons and his son's sons with them"—that hereby are signified truths in their order, appears from the signification of sons, as denoting truths, see n. 489, 491, 533, 1147, 2623, 3373; so also son's sons, but truths which are derived from them in their order.

6021. "His daughters and his sons' daughters"—that hereby are signified goods in order, appears from the signification of daughters,

daughters; as denoting goods, see n. 489, 490, 491, 2362, 3963; so also sons' daughters, but these latter denote the goods which are from the former, thus in their order, as just above in the case of sons.

6022. "And all his seed"—that hereby is signified the all of faith and charity, appears from the signification of seed, as denoting the faith of charity, as above, n. 6019, thus both faith and charity, for where the one is, there also is the other.

6023. "He brought with him to Egypt"—that hereby is signified that they were collated into the scientifics of the church, appears from the signification of coming or going down into Egypt, as denoting to initiate truths and collate them into the scientifics of the church, see above, n. 6004, 6018; the same also is signified by bringing with him to Egypt, see n. 3733, 6004; truths are then initiated and collated, when scientifics are ruled by truths, and they are then ruled by truths, when truth is acknowledged because the Lord hath so said in the word; and afterwards the affirming scientifics are accepted, and the scientifics which assault the truth are removed; thus truth rules in it's affirmatives, the non-affirmatives being rejected; when this is the case, then man, in thinking from scientifics, is not led astray to falses, as is the case when truths are not in scientifics; for scientifics are not truths of themselves, but by virtue of the truths in them, and such as the truths are which are in them, such is the general scientific truth; for the scientific is merely a vessel, which is capable of receiving both truths and falses, and this with immense variety; as for example, in regard to this scientific of the church, that neighbour is every man; into this scientific may be initiated and collated truths in immense store, as that every man indeed is a neighbour, but every one with a difference, and that he who is principled in good is chiefly a neighbour, and this also with a difference according to the quality of good; and that the origin of neighbour is derived from the Lord himself, thus the nearer that any are to him, that is, the more they are principled in good, so much the more they are the neighbour, and that the more remote they are from him, so much the less; further, that a society is more a neighbour than an individual man, and a kingdom in general more than a society, but a man's own country more than other kingdoms; that the church is still more a neighbour than a man's country, and the Lord's kingdom still more; and also, that the neighbour is then loved, when every one discharges his office aright to the good of others, or to the good of his country, or of the church, and so forth. Hence it is evident how

many truths may be collated into that one scientific of the church, for they are so many that it is difficult to arrange them into genera, and to assign to each genus any specific truths, that it may be distinguished and acknowledged; this was a study which prevailed in the ancient churches. That the same scientific may be filled with falses in immense store, may also be manifest by inverting the above truths, and saying, that every one is neighbour to himself, and that from self in every case is to be derived the origin of neighbour; and that thus every one's nearest neighbour is he who most favours him, and make's one with him, and thereby presents himself in him as his like, yea, that a man's country is only so far his neighbour, as it is a means of gain to him; besides innumerable other cases: nevertheless the scientific remains the same, viz. that every man is a neighbour; but by one it is filled with truths, by another with falses. The case is the same with all other scientifics.

6024. Verse 8 to 27. *And these are the names of the sons of Israel who came into Egypt, of Jacob and his sons; Jacob's first-born Reuben. And the sons of Reuben, Hanoth, and Phallu and Hezron, and Karmi. And the sons of Simeon, Jemuel and Jamin, and Ochad, and Jachin, and Zohar, and Shaul the son of a Canaanitess. And the sons of Levi, Gershon, and Kehath, and Merari. And the sons of Judah, Er and Onan, and Shelah, and Perez and Serah; and Er and Onan died in the land of Canaan, and the sons of Perez were Hezron and Hamul. And the sons of Issachar, Thola and Pua, and Job and Shimron. And the sons of Zebulun, Sered, and Elon, and Jahleel. These are the sons of Leah, whom she bare to Jacob in Padan-Aram; and Dinah his daughter. All the souls of his sons and of his daughters were thirty and three. And the sons of Gad, Ziphion, and Haggi, Shuni, and Esbon, Eri and Arodi, and Areli. And the sons of Asher, Jimna, and Jishva, and Jishvi, and Beria, and Sereh their sister. And the sons of Beria, Heber and Malkiel. These are the sons of Zilpah, whom Laban gave to his daughter Leah, and she bare them to Jacob, sixteen souls. The sons of Rachel Jacob's wife, Joseph and Benjamin. And there was born to Joseph in the land of Egypt, whom Asenath the daughter of Potipher the priest of On bare to him, Manasseh and Ephraim. And the sons of Benjamin, Bela and Beher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muphim and Huphim, and Arde. These are the sons of Rachel, which were born to Jacob; all the souls fourteen. And the sons of Dan, Hushim. And the sons of Naphtali, Jahzeel, and Guni, and Jezer and Shillem. These are the sons of Bilhah, whom*

whom Laban gave to his daughter Rachel, and she bare them to Jacob; all the souls seven. Every soul that came with Jacob to Egypt, they that came forth of his thigh, besides the women of the sons of Jacob, all the souls were sixty and six. And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob coming to Egypt. And these are the names of the sons of Israel who came into Egypt, signifies the quality of truths derived from the spiritual principle in order, which were collated into the scientifics of the church: of Jacob and of his sons, signifies the truth of the natural principle in general, and the truths of the natural principle in particular: Reuben Jacob's first-born, signifies faith in the understanding, which is apparently in the first place: and the sons of Reuben, Hanoah and Phallu, and Hezron and Karmi, signifies the doctrinals of faith in general: and the sons of Simeon, Jemuel and Jamin, and Ochad, and Jachin, and Zohar, signifies faith in the will, and it's doctrinals in general: and Shaul the son of a Canaanitess, signifies a doctrinal not from a genuine origin: and the sons of Levi, Gershon and Kehath and Merari, signifies spiritual love and it's doctrinals in general: and the sons of Judah, Er and Onan and Shelah, and Perez and Serah, signifies celestial love and it's doctrinals: and Er and Onan died in the land of Canaan, signifies that the false and evil was extirpated: and the sons of Perez were Hezron and Hamul, signifies the truths of that good, which are the goods of charity: and the sons of Issachar, Thola, and Puva, and Job, and Shimron, signifies celestial conjugal love and it's doctrinals: and the sons of Zebulon, Sered, and Elon, and Jahleel, signifies the celestial marriage, and it's doctrinals: these are the sons of Leah, whom she bare to Jacob in Padan-Aram, signifies that those (doctrinals) were from spiritual affection in the natural principle by the knowledges of good and truth: and Dinah his daughter, signifies the church: all the souls of his sons and of his daughters were thirty and three, signifies the state of spiritual life, and it's quality: and the sons of Gad, Ziphion and Haggi, Shuni and Esbon, Eri and Arodi and Areli, signifies the good of faith, and consequent works, and their doctrinals: and the sons of Asher, Jimna, and Jishva, and Jishvi, and Beria, and Serah their sister; and the sons of Beria, Heber and Malkiel, signifies the happiness of eternal life, and the delight of affections, and their doctrinals: these are the sons of Zilpah, signifies that these are of the external church: whom Laban gave to Leah his daughter, signifies from the affection of external good: and she bare them to Jacob, signifies that they were from the natural principle:

principle: sixteen souls, signifies their state and quality: the sons of Rachel Jacob's wife, signifies which were from celestial affection: Joseph and Benjamin, signifies the internal of the church, Joseph it's good, Benjamin the truth thence derived: and there was born to Joseph in the land of Egypt, signifies internal celestial and spiritual things in the natural principle: whom Asenath the daughter of Potipher the priest of On bare to him, signifies from the marriage of good with truth, and of truth with good: Manasseh and Ephraim, signifies the new will-principle and it's intellectual, which are of the church: and the sons of Benjamin, Bela and Beher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim, and Arde, signifies the internal spiritual principle, and it's doctrinals: these are the sons of Rachel, who were born to Jacob, signifies that they were from celestial affection: all the souls were fourteen, signifies their state and quality: and the sons of Dan, Hushim, signifies the holy principle of faith, and the good of life, and their doctrinals: and the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shullem, signifies temptation in which is victory, and doctrinals concerning them: these are the sons of Bilhah, signifies that these are of the internal church: whom Laban gave to his daughter Rachel, signifies from the affection of internal good: all the souls were seven, signifies their state and quality: every soul that came with Jacob to Egypt, signifies all the truths and goods initiated into the scientifics of the church: they that came forth of his thigh, signifies which were from marriage: besides the women of Jacob's sons, signifies excepting their affections which were not from that marriage: all the souls were sixty and six, signifies their state and quality: and the sons of Joseph, who were born to him in Egypt, signifies things celestial and spiritual in the natural principle: were two souls, signifies hence the will-principle and the intellectual, which are of the church: all the souls of the house of Jacob coming to Egypt, were seventy, signifies what is full in order.

6025. It is needless to explain these things further, because they are mere names; what they signify, may be seen from the general explication just given above, n. 6024; and what the sons of Jacob themselves signify, may be seen in the explication, where their nativity is treated of. This is worthy to be observed, that there was no son born to the sons of Jacob in Egypt, whither they were come, although as yet they were young; but that they were all born in the land of Canaan: but themselves in Padan-Aram, except Benjamin; this was from

from a peculiar divine providence of the Lord, to the intent that the things of the church might be represented by them from their first nativity; their being born in Padan-Aram represented, that the man of the church must be born anew or regenerated by the knowledges of good and truth, for Padan-Aram signifies those knowledges, sees n. 3664, 3680, 4107; and nativity represented the new birth by faith and charity, n. 4667, 5160, 5598, thus first by the knowledges thereof. But their sons being all born in the land of Canaan represented, that hence came such things as are of the church, for the land of Canaan is the church, n. 3705, 4447, 4454, 4518, 5136, 5757. But sons being born to Joseph in the land of Egypt, was to represent the dominion of the internal principle of man in the external, specifically of the celestial spiritual principle in the natural; Manasseh is the will-principle, and Ephraim is the intellectual, which are of the church, in the natural principle.

6026. Verses 28, 29, 30. *And he sent Judah before him to Joseph, to point out Goshen before him, and they came to the land of Goshen. And Joseph harnessed his chariot, and went up to meet Israel his father to Goshen; and was seen by him, and fell upon his necks, and wept upon his necks a long time. And Israel said to Joseph, let me die this time, since I have seen thy faces, that thou art yet alive.* And he sent Judah before him to Joseph, signifies communication of the good of the church with the internal celestial principle: to point out Goshen before him, signifies concerning the middle (or midst) in the natural principle: and they came to the land of Goshen, signifies the station of life there: and Joseph harnessed his chariot, signifies doctrine from the internal principle: and went up to meet Israel his father, signifies influx: to Goshen, signifies into the midst in the natural principle: and was seen by him, signifies perception: and he fell upon his necks, signifies conjunction: and wept upon his necks a long time, signifies mercy: and Israel said to Joseph, signifies perception of spiritual good: let me die this time, signifies new life: since I have seen thy faces, signifies after the apperception of mercy: that thou art yet alive, signifies the apperception of life thence in himself.

6027. "And he sent Judah before him to Joseph"—that hereby is signified communication of the good of the church with the internal celestial principle, appears from the representation of Judah, as denoting the good of the church, see n. 5583, 5603, 5794, 5833; and from the representation of Joseph,

seph, as denoting the internal celestial principle, see n. 5869, 5877; that to send before him denotes to communicate is evident. The reason why Judah was sent, and no other, was, that the communication might be signified, which is immediate of good with good, viz. of the external good, which Judah represents, with the internal good represented by Joseph; for good from the Lord flows-in, which is the good of love to him, and of charity towards the neighbour, through the internal into the external, and so much of good as there is in the external, so much is there received; but if in man's external there be only the true of faith, and not good, in such case the influx of good from the Lord through the internal is not received in the external, for immediate communication with truth is not given, but mediate by good; this is the reason why no other than Judah was sent by Jacob to Joseph.

6028. "To point out Goshen before him"—that hereby is signified concerning the midst in the natural principle, viz. that there was communication, appears from the signification of Goshen, as denoting the midst, that is, the inmost, in the natural principle, see n. 5910: by the midst or inmost in the natural principle, is signified what is best therein, for what is best is in the midst, that is, in the centre or inmost, around it on every quarter are goods, arranged in a celestial form, nearer and more remote according to the degrees of goodness from the best in the midst; such is the arrangement of goods with the regenerate; but with the wicked the worst things are in the midst, and goods are removed to the extremes, where they are continually pressed to quit the house; this form has place with the wicked in particular, and in the hells in general, thus it is an infernal form. From what hath been said concerning the best in the midst, and concerning goods in order at the sides, it may be manifest what is meant by communication of the good of the church with the internal celestial principle concerning the midst in the natural principle.

6029. "And Joseph harnessed his chariot"—that hereby is signified doctrine from the internal principle, appears from the representation of Joseph, as denoting the internal principle so often spoken of above; and from the signification of chariot, as denoting doctrine, see n. 5321.

6030. "And went up to meet Israel his father"—that hereby is signified influx, viz. from the internal celestial principle into spiritual good from the natural, appears from the representation of Joseph, who goes up to meet, as denoting the internal celestial principle, see n. 5869, 5877; and from the representation of

of Israel, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; hence it follows that to go up to meet him denotes influx, for to go up to meet, denotes here to betake himself and come to him.

6031. "To Goshen"—that hereby is signified the midst in the natural principle, appears from what was said just above concerning Goshen, n. 6028.

6032. "And was seen by him"—that hereby is signified perception, appears from the signification of seeing, as denoting to understand and to apperceive, see n. 2150, 3764, 4567, 4723, 5400; and as denoting to have faith, n. 2325, 2807, 3863, 3869, 4403 to 4421, 5400. In regard to seeing denoting to understand and thence to perceive, and also denoting to have faith, it is to be observed, that there are two principles appertaining to man which constitute his life, viz. SPIRITUAL LIGHT, and SPIRITUAL HEAT: spiritual light constitutes the life of his understanding, and spiritual heat the life of his will; spiritual light is from it's first origin divine truth from the divine good of the Lord, and hence the true of faith from the good of charity; and spiritual heat from it's first origin is the divine good of the divine love of the Lord, and hence the good of celestial love, which is love to the Lord, and the good of spiritual love, which is charity towards the neighbour: these two principles, as was said, constitute all the life of man. As to what concerns spiritual light, the case with it in the understanding of man is like the case of natural light in his external sight; as for example; to the intent the eye may see, it is necessary that there be light to illuminate, and in this case the eye in the light sees all things which are around out of it; so the intellectual mind, which is man's internal eye, to the intent that it may see, must needs have the light of heaven, which is from the Lord, to illuminate, and when this eye is illuminated by that light, it then sees the things which are round about out of itself; but the objects which it sees are spiritual, viz. scientifics and truths; but when this light doth not illuminate, the intellectual mind, or internal eye of man, like the external or bodily eye, is in darkness, and sees nothing, that is, nothing of truth from scientifics, and nothing of good from truths. The light, which illuminates the intellectual mind, is truly light, and such light as exceeds a thousand times the mid-day light of the world, which I testify because I have seen; by virtue of that light all the angels in the heavens see surrounding objects out of themselves, and also by virtue of the same light they see and perceive the truths which are of faith, and their quality: hence then it is,

is, that by seeing, in the spiritual sense, is signified not only the understanding, but also whatsoever is of the understanding, as thought, reflection, observation, prudence, and several such qualities; besides not only faith, but also whatsoever is of faith, as truth, doctrinals derived from the word, and the like. But as to what concerns spiritual heat, the case with it in the will of man is like the case of natural heat in the body, in that it vivifies; but spiritual heat is nothing else in its first origin, which origin is from the Lord, than the divine love towards the universal human race, and hence the reciprocal love of man to the Lord, and also towards his neighbour. And this spiritual heat is truly heat, which blesses the bodies of the angels with heat, and at the same time their interiors with love. Hence it is, that by heat, flame, fire, in the word, in the genuine sense, are signified those things which are of love, as the affections of good and truth, also good itself.

6033. "And fell upon his necks"—that hereby is signified conjunction, appears from the signification of falling upon the necks, as denoting close and intimate conjunction, see n. 5926. The reason why falling upon the necks denotes conjunction, is because the neck conjoins the head and the body, and by the head are signified the interiors, and by the body the exteriors, hence the neck denotes the conjunction of the interiors with the exteriors, see n. 3542, 5320, 5328; and hence the communication of the interiors with the exteriors, also of things celestial with spiritual, see n. the same, which communication by virtue of conjunction is also signified by the same words, for Joseph is the internal, and Israel is respectively the external.

6034. "And wept upon his necks a long time"—that hereby is signified mercy, appears from the signification of weeping, as denoting mercy, see n. 5480, 5871, 5927; the reason why it is said upon his necks a long time is, because the first and also the continual (principle) of conjunction is mercy, viz. the mercy of the Lord, who in the supreme sense is Joseph.

6035. "And Israel said to Joseph"—that hereby is signified the perception of spiritual good, viz. from the internal celestial principle, appears from the signification of saying in the historicals of the word, as denoting perception; and from the representation of Israel, upon whose necks Joseph wept, as denoting spiritual good; and from the representation of Joseph, as denoting the internal celestial principle, all which have been frequently spoken of above.

6036. "Let me die this time"—that hereby is signified new life, appears from the signification of dying, as denoting resurrection

rection into life, thus new life, see n. 3326, 3498, 3505, 4618, 4621, 6008; why dying signifies new life hath been also shewn in those passages, viz. because when a man dies, there instantly commences a new state of life, into which he is raised up, having rejected the material body, which had served him for use in the world. New life is here signified by dying, because it comes by influx from the internal, which is signified by Joseph going up to meet Israel his father, n. 6030; and from the conjunction, which is signified by Joseph falling on the necks of Israel, n. 6033.

6037. "Since I have seen thy faces"—that hereby is signified after the apperception of mercy, appears from the signification of seeing, as denoting apperception, see n. 6032; and from the signification of faces, when predicated of the Lord, as denoting mercy, see n. 222, 223, 5585, 5816.

6038. "That thou art yet alive"—that hereby is signified the perception of life thence in himself, appears from the signification of being alive, as denoting in the internal sense spiritual life, n. 5890; that the perception of that life in himself is signified, follows from what goes before, viz. that he had new life from influx and conjunction, n. 6036, and from the affection of joy that he saw him, which affection gives the perception of life in himself.

6039. Verses 31, 32, 33, 34. *And Joseph said to his brethren and to the house of his father, I will go up and tell Pharaoh, and will say to him, my brethren and the house of my father, who were in the land of Canaan, are come to me. And the men are shepherds of the flock, because they are men of cattle; and their flocks, and their herds, and all that they have, they have caused to come. And it may be, that Pharaoh will call you, and say, what are your works? And ye shall say, thy servants have been men of cattle from their childhood, and even till now, both we and our fathers, to the intent that ye may dwell in the land of Goshen; because every shepherd of a flock is an abomination to the Egyptians. And Joseph said to his brethren, signifies the perception of truths in the natural principle: and to the house of his father, signifies of goods in the same principle: I will go up and tell Pharaoh, signifies communication with the natural principle where are the scientifics of the church: and will say to him, my brethren, and the house of my father, who were in the land of Canaan, are come to me, signifies concerning the truths and goods of the church, that they are to be initiated: and the men are shepherds of the flock, signifies that they lead to good: because they are men of cattle,*

signifies that they have good from truths: and their flocks, and their herds, and all that they have, they have caused to come, signifies that interior and exterior good, and whatsoever is thence derived, is present: and it may be that Pharaoh will call you, signifies if the natural principle, in which are the scientifics of the church, is willing to be conjoined: and will say what are your works, signifies and to know your goods: and ye shall say, thy servants have been men of cattle from their childhood, and even till now, signifies that from the beginning and as yet they have truths productive of good: both we and our fathers, signifies that it was so from the first goods: to the intent that ye may dwell in the land of Goshen, signifies so shall your station be in the midst of the natural principle where are the scientifics of the church: because every shepherd of a flock is an abomination to the Egyptians, signifies separation thereby from perverted scientifics, which are opposite to the scientifics of the church.

6040. "And Joseph said to his brethren"—that hereby is signified the perception of truths in the natural principle, appears from the signification of saying, as denoting perception, according to what has been often shewn above; and from the representation of the sons of Israel, as denoting spiritual truths in the natural principle, see n. 5414, 5879; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877; hence it is evident, that by Joseph said to his brethren, is signified the perception of truths in the natural principle from the internal celestial principle. The reason why by Joseph said is not signified his perception, is, because Joseph is the internal, and all perception flows in through the internal into the external or natural principle; for the natural principle of itself perceives nothing at all, but its faculty of perception is from a principle prior to itself, yea, neither doth the prior perceive of itself, but from what is still prior to itself, thus finally from the Lord who Is of Himself; such is the nature of influx, and hence such the nature of perception: the case with influx is like that of existence and subsistence, inasmuch as nothing existeth from itself, but from what is prior to itself, thus finally all things from the first, that is, from the self-esse and self-existere; and from the same likewise all things subsist, for the case with subsistence is like that of existence, inasmuch as to subsist is perpetually to exist. The reason why it is called the perception of truths in the natural principle, but not the perception of those who are in those truths, is, because such is the nature of spiritual speech,
for

for thus the ideas of the thought are abstracted from persons, and are determined to things; and things, viz. truths and goods, are what are alive with man, and cause man to live, for they are from the Lord, who is the source of all life; thus also the thought is withdrawn from attributing truths and goods to the person; by such speech also a general idea is had, which extends itself more widely than if the idea of persons be adjoined to it; as for example, if it be called the perception of those who are in those truths, in this case the ideas are at the same time determined to those who are of such a description, agreeable to what usually happens, and thereby they are withdrawn from what is general, in consequence whereof illustration from the light of truth is diminished: add to this, that by thought concerning persons in the other life, they, who are the subjects of thought, are excited, for in the other life all thought is communicated: these are the reasons why an abstract form of speech is used, as in the present case, the perception of truths in the natural principle.

6041. "And to the house of his father"—that hereby is signified of goods in that principle, viz. their perception, appears from the signification of house, as denoting good, see n. 3128, 3652, 3720, 4982; and from the signification of father, as also denoting good, see n. 2803, 3703, 3704, 5580, 5902.

6042. "I will go up and tell Pharaoh"—that hereby is signified communication with the natural principle where are the scientifics of the church, appears from the signification of telling, as denoting communication, see n. 4846; and from the representation of Pharaoh, as denoting the natural principle, where are the scientifics of the church, see n. 5799, 6015.

6043. "And will say to him, my brethren and the house of my father, who were in the land of Canaan, are come to me"—that hereby is signified concerning the truths and goods of the church that they are to be initiated, appears from the representation of the sons of Israel, who are here his brethren, as denoting spiritual truths in the natural principle, see just above, n. 6040; and from the signification of the house of a father, as denoting goods in that principle, see also just above, n. 6041; and from the signification of the land of Canaan, as denoting the church, see n. 3703, 4447, 4517, 5136; and from the signification of coming to Joseph, or to Egypt where Joseph was, as denoting to be initiated into the scientifics of the church, see above, n. 6023, and concerning their conjunction, below, n. 6048.

6044.

6044. "And the men are shepherds of the flock"—that hereby is signified that they lead to good, appears from the signification of shepherds of the flock, as denoting those who lead to good, n. 243, 3795, 5201; for a shepherd is he who teaches and leads, and a flock is he who is taught and led, but in the internal sense are meant the truths which lead to good, for by the sons of Israel, who here are the men shepherds of the flock, are represented spiritual truths, n. 6040; truths also appertain to those who teach what they lead to. That the truths, which are of faith, lead to the good which is of charity, was shewn above; and it is also evident from the consideration, that all and singular things have relation to an end, and respect it, and those things which do not respect an end, cannot subsist; for the Lord hath not created any thing but for the sake of an end, insomuch that it may be said, that the end is the all in all of things created; and the things created are in such an order, that as the end from the first through the middle hath respect to the last, so the end in the last hath respect to the end in the first; hence comes the connection of things. The end itself in its first origin is nothing but the divine good of the divine love, thus it is the Lord himself; whence also in the word he is called the first and the last, the alpha and omega, Isaiah xli. 4. Chap. xlv. 6. Chap. xlviii. 12. Apoc. i. 8, 11, 17. Chap. ii. 8. Chap. xxi. 6. Chap. xxii. 13. This being the case, it is necessary that all and singular the things which are of life with man, should have relation to an end, and respect it: he who hath any power of rationality may see, that the scientifics appertaining to man should have respect to truths as their end, and that truths should have respect to goods, and that goods should have respect to the Lord, as the last and first end, as the last end when from truths, and as the first end when from good. Such is the case with the truths of the church, in that they lead to good, which is signified by the men being shepherds of the flock, and by men of cattle, as follows.

6045. "Because they are men of cattle"—that hereby is signified that they have good from truths, appears from the signification of cattle, as denoting the good of truth, or good from truths, see n. 6016: it is said of the sons of Israel, who are spiritual truths in the natural principle, n. 5414, 5879, thus of truths, in the present case, that they lead to good, on which subject see just above, n. 6044.

6046. "And their flocks and their herds, and all that they have, they have caused to come"—that hereby is signified that interior and exterior good, and whatsoever is thence derived, is present,

present, appears from the signification of flock, as denoting interior good, and from the signification of herd, as denoting exterior good, see n. 5913; and from the signification of all that they have, as denoting whatsoever is thence derived, as n. 5914; and from the signification of causing to come, as denoting to be present.

6047. "And it may be that Pharaoh will call you"—that hereby is signified if the natural principle, in which are the scientifics of the church, is willing to be conjoined, appears from the signification of calling to himself, as denoting to be willing to be conjoined; for to call to himself from affection, that they may dwell in his land, and become one nation with his own, denotes to be willing to be conjoined; and from the representation of Pharaoh, as denoting the natural principle in which are the scientifics of the church, as above, n. 6043. By Pharaoh's calling is signified the reciprocal principle of initiation and conjunction, viz. of the scientifics of the church with truths and goods in the natural principle; for all conjunction requires reciprocity, whence comes consent on each side. The subject here treated of is concerning the conjunction of the truths of the church with its scientifics; but it is to be noted how this conjunction is effected; for the beginning is not from scientifics, nor is entrance to be made by them into the truths of faith, inasmuch as the scientifics appertaining to man are derived from the things of sense, thus from the world, which is the source of innumerable fallacies; but the beginning is from the truths of faith, viz. by the following way; the doctrinals of the church are first to be learnt, and next exploration is to be made from the word whether they be true; for they are not true because men of eminence in the church have said so, and their adherents affirm the same; for thus the doctrinals of all churches and religions might be called true, merely from the soil in which they are propagated, and from their birth-place; thus not only the doctrinals of the Papists, and also of the Quakers, would be true, but also of the Jews, and even of the Mahometans, because their leaders have said, and their adherents affirm the same; from which considerations it is manifest, that the word ought to be searched, and examination to be made therein whether they be true; when this is done from the affection of truth, then man is enlightened by the Lord, so as to apperceive, without knowing whence, what is true, and he is confirmed therein according to the good in which he is principled. If these truths disagree with the doctrinals, let him take heed lest he disturb the church. Afterwards when he is confirmed, and thus
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in an affirmative principle from the word that they are the truths of faith, it is then allowable for him to confirm them by all the scientifics he possesses, of whatsoever name and nature, for then, inasmuch as a principle of affirmation reigns universally, he accepts the scientifics which are in agreement, and rejects those which, by reason of the fallacies that they contain, disagree. By scientifics faith is corroborated: wherefore no one is forbidden to search the scriptures from the affection of knowing whether the doctrinals of the church, within which he was born, are true, for unless he does this, he cannot in any wise be enlightened; neither is he forbidden afterwards to strengthen himself by scientifics; but it is not allowed him before. This is the way and the only way of conjoining the truths of faith with scientifics, not only with the scientifics of the church, but also with scientifics of every other kind. Nevertheless, very few at this day proceed in this way, for the generality, who read the word, do not read from the affection of truth, but from the affection of thence confirming the doctrinals of the church within which they were born, whatsoever be their quality. In the word the Lord's kingdom is described, as to the conjunction of the spiritual, the rational, and the scientific principles therein, but it is described by names which signify those principles, viz. by Israel, Ashur, and Egypt; by Israel is described the spiritual principle, by Ashur the rational, and by Egypt the scientific, in these words in Isaiah, "In that day there shall be an altar to *Jehovah in the midst of the land of Egypt*, and a statue near the border thereof to Jehovah, and it shall be for a sign and a witness thereof to Jehovah Zebaoth *in the land of Egypt*, for they shall cry to Jehovah by reason of the oppressors, and he shall send them a preserver and a prince, and shall deliver them; and Jehovah shall be known to Egypt, and the *Egyptians* shall know Jehovah in that day, and shall offer sacrifice and a meat-offering; and they shall vow a vow to Jehovah, and shall pay it. In that day there shall be a path from *Egypt to Ashur*, and *Ashur* shall come into *Egypt*, and *Egypt* into *Ashur*; and *Egypt* shall serve *Ashur*. In that day shall *Israel* be third to *Egypt* and to *Ashur*, a blessing in the midst of the land, which Jehovah Zebaoth will bless, saying, blessed be *Egypt* my people, and *Ashur* the work of my hands, and *Israel* mine inheritance," xix. 18 to 25; every one may see, that in this passage is not meant Egypt, nor Ashur, nor yet Israel, but somewhat else by each; that by Israel is meant the spiritual principle of the church, may be seen, n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; by Ashur

Ashur the rational principle, n. 119, 1186; and by Egypt scientifics, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015; these three principles conjoined in the man of the church are described in the above passage by there being a path from Egypt to Ashur, and Ashur coming into Egypt and Egypt into Ashur, and Egypt serving Ashur; and by Israel in that day being a third to Egypt and Ashur, a blessing in the midst of the land; for to the intent that man may become a man of the church, it is necessary that he be spiritual, and also rational, and that the scientific principle be subservient. From these considerations then it may be manifest, that the scientific principle is in no wise to be rejected from the truths of faith, but that they are to be conjoined, yet by the prior way, that is, by the way from faith, but not by the posterior way, that is, by the way from scientifics; see also what has been shewn, n. 128, 129, 130, 195, 196, 232, 233, 1126, 1911, 2568, 2588, 4156, 4760, 5510, 5700.

6048. "And will say, what are your works"—that hereby is signified and to know your goods, appears from the signification of works, as denoting goods. The reason why works denote goods is, because they are from the will; and the things which are from the will are either goods or evils, but the things which are from the understanding, as discourses, are either truths or falses. The works of the sons of Jacob, and also of their fathers, were to feed cattle, thus to do the business of shepherds; these works also signify goods, specifically goods derived from truths. The ground of their signification is from correspondencies, for lambs, sheep, kids, goats, which are of the flock, correspond to the goods of charity; in like manner cows and oxen, which are of the herd; that they correspond, is manifest from this consideration, that when the angels from celestial affection discourse together concerning the goods of charity, there appear in some places in the world of spirits, and also in the first or ultimate heaven, flocks and herds; flocks, when they discourse concerning the interior goods of charity, but herds, when concerning the exterior, see n. 3218, 3219, 3220. Hence then it is, that in the word such things are signified by flocks and herds. In general it is to be noted, that every significative in the word derives it's origin from representatives in the other life, and these from correspondencies; the reason is, because the natural world is from the spiritual world, as an effect from it's cause, to the intent that the spiritual world may flow-in into the natural world, and there act as a cause; thus also all things in the natural world are held together in
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their tenour and in order. That universal nature is a theatre representative of the Lord's kingdom, that is, of the spiritual and celestial things thereof, may be seen, n. 2758, 2987 to 3002, 4939, 5116.

6049. "And ye shall say, thy servants have been men of cattle from their childhood, and until now"—that hereby is signified that from the beginning and as yet they have truths productive of good, appears from the signification of men of cattle, as denoting truths productive of good, see n. 6016, 6045; and from the signification of from their childhood and until now, as denoting from the beginning and as yet. In regard to cattle denoting truths productive of good, it is to be noted that cattle are all serviceable beasts greater and less, both in the flock and in the herd, besides camels, horses, mules, asses; these latter serviceable beasts signify such things as have relation to truths, but the former, viz. of the herd and of the flock, signify such things as have relation to good; hence then it is, that all those serviceable beasts in general, which are cattle, signify truths productive of good. Cattle (*pecora*) in the original tongue are from a word, which also signifies acquisition, and acquisition in the spiritual sense denotes also truth productive of good, by reason that good is acquired by truth. But cattle (*pecudes*)* signify interior goods, for they are of the flock, as lambs, sheep, kids, goats, rams. Cattle (*pecora*) also signify truths productive of good in other passages in the word, as in Isaiah, "Then shall he give the rain of thy seed, with which thou shalt sow the earth, and the bread of provender; and there shall be fat and plenty; thy cattle shall feed in that day in a broad meadow," xxx. 23; to feed denotes to be instructed in truths concerning goods, n. 5201; a broad meadow denotes the doctrine of truth; it is called broad, because breadth denotes truth, n. 3433, 3434, 4482; hence it is evident that cattle denote truths productive of good. So in Ezechiel, "To bring back thy hand upon the inhabited wastes, and upon the people gathered together out of the nations, working for cattle and possession; dwelling on the navel of the earth," xxxviii. 12; where cattle in like manner denote truths by which good is procured; possession denotes good.

6050. "Both we and also our fathers"—that hereby is signified that it was so from the first goods, appears from the signification of fathers, as denoting goods, see n. 2803, 3703, 3704, 5580,

* We have no words in the English language to mark the distinction here pointed out between the latin *pecora* and *pecudes*.

5580, 5902; hence that they were and also their fathers, denotes from first goods. By fathers also, in many passages in the word, in the internal sense, are not meant Abraham, Isaac, and Jacob, but they who were of the ancient church, who were in good.

6051. "To the intent that ye may dwell in the land of "Goshen"—that hereby is signified so shall your station be in the midst of the natural principle where are the scientifics of the church, appears from the signification of dwelling, as denoting life and thereby the station of life, see n. 1293, 3384, 4451; and from the signification of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028; that therein are the scientifics of the church, which are signified by Egypt, is evident, for Goshen was the best tract of land in Egypt.

6052. "Because every shepherd of a flock is an abomination "to the Egyptians"—that hereby is signified separation thus from perverted scientifics, which are opposite to the scientifics of the church, appears from the signification of an abomination to the Egyptians, as denoting the separation of scientifics; for the things which are an abomination are separated, inasmuch as the cause of abomination is, that they are contrary to received principles and loves, thus that they are opposite, in the present case opposite to perverted scientifics, which are signified by Egyptians, when it is said that every shepherd of a flock is their abomination; and from the signification of a shepherd of the flock, as denoting one who leads to good, see above, n. 6044; the scientific which confirms good, is that to which the perverted scientific is opposite; perverted scientifics are what destroy the truth of faith and the good of charity, and are what also invert order, as the magical things which were in Egypt; for there are very many things according to order, which those magicians abused, such as correspondences and representatives, which were the scientifics more cultivated amongst them than amongst others; these things follow from order also when the wicked apply those scientifics, for in applying them to command others and to hurt others, they become perverted, because magical. In regard to their separation, which is here treated of, it is effected by the orderly arrangement which takes place, when good with truths is in the midst or inmost, which is signified by Goshen, in which case the perverted scientifics, which are opposite are ejected. The subject hitherto treated of is concerning the conjunction of truths with scientifics, concerning which conjunction it is further to be noted, that the conjunction

of the internal or spiritual man with the external or natural cannot in any wise be effected, unless truths be insinuated into scientifics; for scientifics with the delights of the natural affections constitute the external or natural man, wherefore unless conjunction be effected with scientifics, it cannot be effected at all; and yet, that man may be regenerated, it is necessary that his internal and external be conjoined, for unless they be conjoined, all good flowing-in from the Lord, through the internal man into the external or natural, is either perverted, or suffocated, or rejected; and in this case the internal principle is also closed. The manner, in which that conjunction is effected, is what has been described in this chapter, which manner is by the insertion of truths into scientifics.

CONCERNING INFLUX, AND THE COMMERCE OF THE SOUL WITH THE BODY.

6053. *IT is impossible that anything should be known, or even thought, respecting influx and the commerce of the soul with the body, unless it be known what the soul is, and also somewhat concerning it's quality; if the soul be a thing unknown, nothing can be said concerning it's influx and commerce; for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, may be manifest from this consideration, that some believe it to be a certain æthereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity; and what is still a further proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they conceive of a vital principle such as is common to every living thing; from which considerations it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded in mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe, that the soul is a mere principle of vitality, which,*
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when the body dies, is dissipated; and hence it is that the learned have less belief in a life after death than the simple, and in consequence of such unbelief, neither can they believe in the things appertaining to that life, which are the celestial and spiritual things of faith and love; this is also evident from the Lord's words in *Matthew*, "Thou hast hid these things from the wise and intelligent, and hast revealed them unto infants," xi. 25; and again, "Seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; for the simple think no such thing concerning the soul, but believe that they shall live after death, in which simple faith lies concealed, although they are not aware of it, a belief that they shall live there as men, shall see angels, shall discourse with them, and enjoy happiness.

6054. As to what concerns the soul, of which it is said that it shall live after death, it is nothing else but the man himself, who lives in the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is called a spirit, and appears in this case altogether in a human form, yet cannot in any wise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter appears as a man in the world, hath senses, viz. of touch, of smell, of hearing, of seeing, much more exquisite than in the world; hath appetites, cupidities, desires, affections, loves, such as in the world, but in a more excellent degree; thinks also as in the world, but more perfectly; discourses with others; in a word, he is there as in the world, insomuch that if he doth not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of the life in the world. This then is the soul of man which lives after death. But lest the idea should fall upon somewhat unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer it, the interior man, for it appears there altogether as a man, with all the members and organs that man hath, and it is also the real man himself in the body; that this is the case, may also be manifest from the angels seen, as recorded in the word, who were all seen in the human form, for all the angels in heaven have a human form, because the Lord hath, who after his resurrection appeared so often as a man. The ground and reason why an angel and the spirit of a man is a man in form is, because the universal heaven from the Lord hath (a tendency) to conspire to a human form, whence the universal heaven is called the grand man, which man, and the correspondence

respondence of all things of man therewith, have been treated of at the close of several chapters; and whereas the Lord lives in every individual in heaven, and by influx from the universal heaven acts upon every individual, therefore every angel is an image thereof, that is, a form most perfectly human, in like manner man after death. All the spirits, as many as I have seen, which are thousands and thousands, have been seen by me altogether as men, and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance respecting their state after death, and that they entertain such vain and empty thoughts concerning the soul, and that several, who have thought more deeply on the subject, have made the soul into somewhat as it were of a subtle ærial principle, which idea must needs lead into that insane error, that it is dissipated after death.

6055. He who is not acquainted with the interiors of man, cannot be acquainted with the influx and commerce of the soul with the body, for this commerce and influx are effected through the interiors. To know the interiors of man, it ought first to be known that there is an internal man and an external, and that the internal man is in the spiritual world, and the external in the natural world; thus the former is in the light of heaven, the latter in the light of the world. It is also expedient further to know, that the internal man is so distinct from the external, that the former, as being prior and interior, can subsist without the latter, but that the latter, or external man, as being posterior and exterior, cannot subsist without the former. It is still further to be noted, that the internal man is what is called intellectual or rational in the proper sense, because he is in the light of heaven, in which is reason and intellect; whereas the external man is what is properly to be called scientific, because scientifics are therein, which for the most part derive their lumen from those things which are of the lumen of the world enlightened and thus vivified by the light of heaven.

6056. It was said that the internal man, as being prior, can subsist without the external, because posterior, but not vice versa; for it is an universal canon, that nothing can subsist from itself, but from another and by another, consequently that nothing can be kept in a form but from another and by another; which may also be manifest from singular the things in nature. The case is the same with man, who, as to the external, cannot subsist but from the internal, and by the internal; neither can the internal man subsist but from heaven and by heaven; and neither can
heaven

heaven subsist of itself, but from the Lord, who alone subsists of himself. According to existence and subsistence is influx, for by influx all things subsist. But that all and singular things subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately as well in mediates as in ultimates, will be demonstrated in what follows.

6057. Before that any thing satisfactory can be established concerning influx and the operation of the soul into the body, it is well to be noted, that the internal man is formed in the image of heaven, and the external in the image of the world; insomuch that the internal man is a heaven in the least form, and the external is a world in the least form, thus a microcosm. That the external man is an image of the world, may be manifest from the external or bodily senses; for the ear is formed to all the nature of the modification of the air; the lungs to all the nature of it's pressure; as also the compass of the body, which is kept together in it's form by the circumpressure of the air; the eye is formed to all the nature of æther and light; the tongue to the sense of the solvent and fluent parts in liquids, and together with the lungs, the windpipe, the larynx, the glottis, the jaws, and the lips, to the ability of suitably modifying the air, whence come articulate sounds, or voices, and harmonic sounds; the nostrils are formed to the sense of the fluent parts in the atmosphere; the touch, which encompasses the whole body, to the sense of the changes of state in the air, viz. to the sense of it's cold and heat, and also to the sense of liquids, and to the sense of what is heavy. The interior viscera, to which the aërial atmosphere cannot enter, are kept together in connection and form by a more subtle air, which is called æther; not to mention, that all the arcana of interior nature are inscribed on and applied to it, as all the arcana of mechanics, all of physics, all of chymics, all of optics. From these considerations it may be manifest, that universal nature is conducive to form the external of man, whence it is that the ancients called man a microcosm. As now the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from which and in which is heaven; the celestial things therein are all the things of love to the Lord and of charity towards the neighbour, and the spiritual things therein are all the things of faith; which things are in themselves so great and of such a quality, that the tongue cannot express one thousandth thousandth part of them. That the internal man is formed to the image of all those things, is conspicuously exemplified in the angels,

angels, who, when they appear before the internal sight, as they have appeared before mine, affect the inmost principles by their presence alone, inasmuch as love to the Lord and charity towards the neighbour flow forth from them and penetrate, and the things which are thence derived, viz. the things of faith, shine forth from them and affect; hence it hath been made manifest, and from other confirming proofs, that the internal man, as being created to be an angel, is a heaven in the least form. From these considerations it may now appear evident, that in man the spiritual world is conjoined with the natural world, consequently that with man the spiritual world flows-in into the natural world, so as to be livingly apperceivable if it be only attended to. Hence also it is evident what is the commerce of the soul with the body, viz. that properly it is the communication of the spiritual things, which are of heaven, with the natural things which are of the world, and that the communication is effected by influx, and is according to conjunction. This communication, which is effected by influx according to conjunction, is at this day unknown, by reason that all and singular things are attributed to nature, and nothing is known concerning what is spiritual, which at this day is so remote, that, when it is thought of, it appears as nothing.

6058. But the nature of influx is such, that from the Lord's divine (principle) there is an influx into every angel, into every spirit, and into every man, and that thus the Lord rules every one, not only in the universal, but also in things most singular, and this immediately from himself, and likewise mediately through the spiritual world. That it may be known that there is such influx, several things have been premised concerning the correspondence of the parts of man with the grand man, that is, with heaven, and at the same time concerning the representation of spiritual things in natural, which are treated of at the close of the chapters xxiii. to xliii; and next concerning the angels and spirits attendant on man, at the close of chapters xlv. and xlv. It follows now that influx and the commerce of the soul and body should be specifically treated of. But these subjects ought to be illustrated by experiences, otherwise things so unknown, and rendered obscure by hypotheses, cannot be brought forth into the light; the illustrative experiences will be presented at the close of some of the following chapters; let what has been now said serve as an introduction.

GENESIS.

CHAPTER THE FORTY-SEVENTH.

1. **AND** Joseph came, and told Pharaoh, and said, my father and my brethren, and their flocks and their herds, and all that they have, are come from the land of Canaan, and lo! they are in the land of Goshen.

2. And from part of his brethren he took five men, and set them before Pharaoh.

3. And Pharaoh said to his brethren, what are your works? and they said to Pharaoh, a shepherd of a flock are thy servants, both we and also our fathers.

4. And they said unto Pharaoh, to sojourn in the land are we come, because there is no pasture for the flock which thy servants have, because the famine is grievous in the land of Canaan, and now let thy servants, I pray dwell in the land of Goshen.

5. And Pharaoh said to Joseph, saying, thy father and thy brethren are come to thee.

6. The land of Egypt it is before thee, in the best of the land cause thy father and thy brethren to dwell, let them dwell in the land of Goshen; and if thou knowest and there be in them men of stoutness, thou shalt set them princes of cattle over that which I have.

7. And Joseph caused his father Jacob to come, and set him before Pharaoh; and Jacob blessed Pharaoh.

8. And Pharaoh said to Jacob, how many are the days of the years of thy life?

9. And Jacob said to Pharaoh, the days of the years of my sojournings

sojournings are thirty and a hundred years : little and evil have been the days of the years of my life, and have not reached the days of the years of my fathers in the days of their sojournings.

10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

11. And Joseph caused his father and his brethren to dwell, and gave them possession in the land of Egypt, in the best of the land, in the land of Ramesis, as Pharaoh commanded.

12. And Joseph sustained his father and his brethren, and the whole house of his father with bread to the mouth of an infant.

13. And there was no bread in all the land, because the famine was exceedingly grievous, and the land of Egypt laboured and the land of Canaan from before the famine.

14. And Joseph collected all the silver that was found in the land of Egypt and in the land of Canaan, in the provision which they bought, and Joseph caused the silver to come to the house of Pharaoh.

15. And the silver was consumed out of the land of Egypt, and out of the land of Canaan, and all Egypt came to Joseph, saying, give us bread, and why shall we die near thee, because silver faileth.

16. And Joseph said, give your cattle, and I will give to you in your cattle, if silver hath failed.

17. And they caused their cattle to come to Joseph, and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses, and provided them with bread for all their cattle in this year.

18. And this year was ended, and they came to him in another year, and said to him, we will not conceal from the Lord, that indeed the silver is consumed, and the cattle of the beast, to the Lord, there is not left any thing before the Lord, except our body and our ground.

19. Wherefore shall we die to thine eyes, both we and also our ground, buy us and our ground for bread, and we will live and our ground servants to Pharaoh, and give thou seed, and we will live and not die, and the ground will not be wasted.

20. And Joseph bought all the ground of Egypt for Pharaoh, because the Egyptians sold every one his field, inasmuch as the famine prevailed over them ; and the land was for Pharaoh.

21. And he translated that people to the cities from the end of the border of Egypt, and to the end thereof.

22. Only the ground of the priests did he not buy, because the portion was appointed to the priests by Pharaoh, and they did eat their appointed portion which Pharaoh gave them, therefore they did not sell their ground.

23. And Joseph said to the people, behold I have bought you to-day and your ground for Pharaoh, lo here is seed for you, and ye shall sow the ground.

24. And it shall be in the produce, and ye shall give a fifth to Pharaoh, and four parts shall be for yourselves for seed of the field, and for your food, and for them in your houses, and for food for your infants.

25. And they said, thou hast made us alive, let us find grace in the eyes of the Lord, and we will be servants to Pharaoh.

26. And Joseph appointed it for a statute even to this day over the ground of Egypt, that a fifth should be for Pharaoh, only the ground of the priests their's alone was not for Pharaoh.

27. And Israel dwelt in the land of Egypt, in the land of Goshen, and they had possession therein, and were fruitful and multiplied exceedingly.

28. And Jacob lived in the land of Egypt seventeen years, and the days of Jacob the years of his life were seven years, and forty and a hundred years.

29. And the days of Israel drew near to die, and he called his son Joseph, and said to him, if I pray I have found grace in thine eyes, place I pray thy hand under my thigh, and do with me mercy and truth, do not I pray bury me in Egypt.

30. And I will lie with my fathers, and thou shalt bring me out of Egypt, and shalt bury me in their sepulchre; and he said, I will do according to thy word.

31. And he said, swear to me, and he sware to him; and Israel bowed himself on the head of the bed.

THE CONTENTS.

6059. **AFTER** that spiritual good from the natural principle, which is Israel, hath been conjoined with the internal celestial principle, which is Joseph, as treated of in the foregoing chapter, the subject discussed in this chapter, in the internal sense, is concerning the insinuation of the truths of the church, which are in the natural principle, into the scientific principle. The

truths of the church, which are in the natural principle, are the sons of Jacob ; general truth itself therein is Jacob ; the scientific principle, into which those truths are insinuated, is Pharaoh.

6060. The subject afterwards treated of is concerning scientifics, how they were reduced into order by the internal celestial principle, which is Joseph, viz. that scientific truths first, next the truths of good and goods of truth, at length all the natural principle as to scientifics, were reduced under their general principle.

6061. The subject lastly treated of is concerning the regeneration of spiritual good from the natural principle, which is Israel.

THE INTERNAL SENSE.

6062. Verse 1. *AND Joseph came, and told Pharaoh, and said, my father and my brethren, and their flocks and their herds, and all that they have, are come from the land of Canaan, and lo ! they are in the land of Goshen. And Joseph came, and told Pharaoh, and said,* signifies the presence of the internal celestial principle in the natural where scientifics are, and influx and perception thence : my father and my brethren, signifies spiritual good in the natural principle, and the truths of the church there : their flocks and their herds, signifies interior and exterior goods of truth : and all that they have, signifies whatsoever is thence derived : are come from the land of Canaan, signifies that they are from the church : and lo ! they are in the land of Goshen, signifies that they are in the midst of the natural principle where the scientifics are.

6063. "And Joseph came, and told Pharaoh, and said"—that hereby is signified the presence of the internal celestial principle in the natural, where scientifics are, and influx thence, and perception, appears from the signification of coming to any one, as denoting presence, n. 5934 ; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877 ; and from the signification of telling, as denoting influx, n. 5966 ; and from the representation of Pharaoh, as denoting the natural principle, and thence the scientific in general, see n. 5799, 6015 ; and from the signification of saying, in the historicals of the word, as denoting to perceive, see n. 1791, 1815,

1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687; hence it is evident, that by Joseph came, and told Pharaoh, and said, is signified the presence of the internal celestial principle in the natural where scientifics are, and thence influx and perception. Concerning the influx of the internal principle into the natural or external, and concerning the perception of this latter, much hath been said above; and it hath been shewn that the natural principle subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord; for the natural principle, without influx thence, hath not any life, because it is in the nature of the world, and thence derives all that it has, and the nature of the world is altogether without life, wherefore to the intent that the natural principle appertaining to man may live, there must be influx from the Lord, not only immediate from himself, but also mediate through the spiritual world, consequently with man into his internal principle, for this is in the spiritual world; hence then there must be influx into the natural principle, that it may live; man's natural principle is formed to receive life thence. This now is meant by the influx of the internal celestial principle into the natural, where the scientifics are. By virtue of influx from the internal principle exists perception in the external or natural principle, which is represented by Pharaoh, for influx and perception mutually correspond to each other, n. 5743.

6064. "My father and my brethren"—that hereby is signified spiritual good in the natural principle, and the truths of the church there, appears from the representation of Israel, who is here the father, as denoting spiritual good in the natural principle, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of the sons of Israel, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951; the influx and perception, spoken of just above, n. 6063, have respect to those principles, viz. to spiritual good and the truths of the church in the natural principle.

6065. "Their flocks and their herds"—that hereby are signified the interior and exterior goods of truth, appears from the signification of flocks, as denoting interior goods, and of herds, as denoting exterior goods, see n. 5913, 6048. The reason why they are the goods of truth which are signified is, because spiritual good, which is represented by Israel, is the good of truth, n. 4598. The goods, which are in heaven, and appertain to man, are from a twofold origin, viz. from an origin in the will, and from an origin in the understanding; in the good from an origin in the will, the most ancient were principled, who were
of

of the celestial church; but in the good from an origin in the understanding, the ancient were principled, who were of the spiritual church; in the former good are they who are in the inmost or third heaven, but in the latter are they who are in the middle or second heaven; what and of what quality the difference is, hath been frequently described in the explications; the good, which is from an origin in the will, is the good from which truth is derived, but the good which is from an origin in the understanding, is the good which is from truth, or the good of truth, which good in itself is nothing else but truth in act.

6066. "And all that they have"—that hereby is signified whatsoever is thence derived, as above, n. 6046, is evident.

6067. "Are come from the land of Canaan"—that hereby is signified that they were from the church, appears from the signification of coming from a certain land, as denoting to be from thence; and from the signification of the land of Canaan, as denoting the Lord's kingdom in the heavens, and the Lord's kingdom in the earths, which is the church, see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136.

6068. "And lo! they are in the land of Goshen"—that hereby is signified that they are in the midst of the natural principle where scientifics are, appears from the signification of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031. In regard to this circumstance, that it is in the midst of the natural principle, the case is this; when the goods and truths, which are of the church, that is, which are from the word of the Lord, are acknowledged and in faith received in the natural principle, in such case they hold the midst of that principle; for those things, which are directly under the view, are in the midst, but those things, which are not directly under the view, are at the sides; hence those things which are in the midst, appear clearly, but those which are at the sides, obscurely; the case herein is like that of the eye's sight, the things which are directly under it being in the midst, that is, in the center, and appearing clearly, but the things which are not directly under it, being removed from the midst, that is, to the sides, and appearing obscurely; for the internal eye, which is the intellectual mind, and hath it's sight from the light of heaven, views those things which are in the natural principle, and which are scientifics out of itself, as the external eye views objects or an extensive field of objects out of itself. The internal sight is determined to those things which afford the greatest delight, and which are dear to the heart, and in them

them fixes a direct view, as also the external sight doth to similar things in extensive fields of objects ; thus the internal sight is determined to the scientifics, which have the greatest agreement with the truth and good in which the man is principled ; these scientifics in this case are to him in the midst. The ground and reason why the internal sight looks at scientifics is, because it is spiritual, and hence is determined to spiritual things, thus to scientifics, for these fall under the spiritual view.

6069. Verses 2, 3, 4, 5, 6. *And from part of his brethren he took five men, and set them before Pharaoh. And Pharaoh said to his brethren, what are your works? And they said to Pharaoh, a shepherd of a flock are thy servants, both we and also our fathers. And they said unto Pharaoh, to sojourn in the land we are come, because there is no pasture for the flock which belongeth to thy servants, inasmuch as the famine is grievous in the land of Canaan ; and now let thy servants dwell I pray in the land of Goshen. And Pharaoh said to Joseph, saying, thy father and thy brethren are come to thee. The land of Egypt it is before thee, in the best of the land cause thy father and thy brethren to dwell, let them dwell in the land of Goshen ; and if thou knowest, and there be in them men of stoutness, thou shalt set them princes of cattle over that which I have.* And from part of his brethren he took five men, signifies from the truths of the church some : and set them before Pharaoh, signifies insinuation into scientifics : and Pharaoh said to his brethren, signifies perception concerning the truths of the church in the natural principle : what are your works, signifies concerning offices and uses : and they said to Pharaoh, a shepherd of a flock are thy servants, signifies that they lead to good : both we and also our fathers, signifies that it was so from the ancients : and they said unto Pharaoh, signifies continuity of perception : to sojourn in the land are we come, signifies to seek life in scientifics : because there is no pasture for the flock which belongeth to thy servants, signifies that scientifics are wanting in which are goods of truth : because the famine is grievous in the land of Canaan, signifies that there is a defect of such things in the church : and now let thy servants dwell I pray in the land of Goshen, signifies that they may live in the midst of them : and Pharaoh said to Joseph, saying, signifies perception in the natural principle where scientifics are : thy father and thy brethren are come to thee, signifies concerning the influx of the internal celestial principle into spiritual good from the natural principle, and into the truths of the church there : the land of Egypt it is before thee, signifies that the
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scientifics of the natural mind are under the guidance and controul of the internal celestial principle: in the best of the land cause thy father and thy brethren to dwell, signifies that they should live in the inmost thereof: let them dwell in the land of Goshen, signifies where the midst is: and if thou knowest, and there be in them men of stoutness, signifies the more excellent things in doctrine: thou shalt set them princes of cattle over what I have, signifies that they are the primary things of scientifics.

6070. "And from part of his brethren he took five men"—that hereby is signified from the truths of the church some, appears from the representation of the sons of Jacob, who are here the brethren, as denoting the truths of the church, see n. 5403, 5419, 5427, 5458, 5512; and from the signification of five, as denoting some, see n. 5291.

6071. "And set them before Pharaoh"—that hereby is signified insinuation into scientifics, appears from the representation of Pharaoh, as denoting the scientific principle in general, see n. 5799, 6015; insinuation is signified by setting before him, for the end proposed in exhibiting them, was to insinuate them, that is, the truths of the church, for these are the sons of Jacob. Concerning truths, that they must be insinuated into the scientifics of the church, see 6004, 6023, 6052; but whereas at this day this is a thing unknown, it may be expedient further to illustrate it; the scientifics of the church are at this day those which are of the literal sense of the word, and unless truths from the internal sense be insinuated into these scientifics, the mind may be led away into every heresy; but when truths are insinuated into them, in this case the mind cannot be led away into heresies; as for example; he who hath learnt from the literal sense of the word, that God is angry, that he punishes, leads into temptations, casts into hell, and makes evil, may be led away into false ideas concerning God, as that from good itself, which is God, evil can also come forth, thus what is opposite to him, when yet good comes from good, and evil from evil. But this scientific appears with quite another face, if interior truths be insinuated into it, as for instance this truth, that evil appertains to man, that it causes man to be angry, that it leads into temptations, punishes, casts into hell, and from itself continually produces evils; and that the case in this respect is like that of laws in kingdoms, which laws are from the king, whilst the evils of punishment are not from the king, but from those who do evils. So also this truth, that the bells are the sources of all evil, and that this is permitted them, because it is

is unavoidable on account of man, inasmuch as he is in evil, and his life is derived from evil, and therefore unless he be left in evil, he cannot be in freedom, thus cannot be reformed; nevertheless nothing but good cometh from God, for so far as man suffers it, God turns evil into good. So again this truth, that the most general truths ought first to be believed, and afterwards to be illustrated by singular truths, thus this general scientific truth, that all things which exist are from God, so also the evils of punishment; but in what manner they are from God, is afterwards to be learned, also the quality and origin of that which is done from permission. In like manner this truth, that all the worship of God must needs derive it's beginning from holy fear, which has in it (a belief) that God recompenses the good, and punishes the bad; the simple and children are to believe this, because they cannot as yet apprehend what permission is; and this according to the Lord's words, "Rather fear ye him, who can destroy both body and soul in hell," Matt. x. 28; when therefore in the beginning from a principle of fear they dare not do evil, there is insinuated successively a principle of love with good, and in this case they begin to know and perceive that nothing but good is from God, and that evil is from themselves; and at length that all evil is from hell. Moreover, they who are in heaven perceive that nothing but good is from God; but they who are in hell say that all evil is from God, because he permits and doth not remove it; but to such of them as are in the world of spirits, it is said in reply, that if evil was taken away from them, they would have no life, neither would man who is in evil; and that the evil which is in them punishes itself according to the law, and that by the evils of punishment they at length abstain from doing evils, and also that the punishment of the evil is the protection of the good. Add to this, that they who are in evil, also they who are in external worship without internal, as were the Jews, ought altogether to be in a principle of fear for God, and to believe that he punishes, for from a principle of fear for God, they are capable of doing good, but in no wise from a principle of love. When these and other truths are insinuated into the above scientific, it appears altogether of another face, for it then becomes as a pellucid vessel, wherein transparent truths cause the vessel to be seen no otherwise than as one general truth.

6072. "And Pharaoh said to his brethren"—that hereby is signified perception concerning the truths of the church in the natural principle, appears from the signification of saying, as denoting perception, see above, n. 6063; and from the representation

sentation of Pharaoh, as denoting the natural and scientific principle in general, see also above, n. 6063; and from the representation of the sons of Jacob, who are here the brethren, as denoting the truths of the church in the natural principle, see above, n. 6064; hence it is evident that by Pharaoh said to his brethren, is signified the perception of the natural principle concerning the truths of the church therein.

6073. "What are your works"—that hereby is signified concerning offices and uses, appears from the signification of works, as denoting goods, see n. 6048, thus uses and offices, for these are goods; all the goods, which are called goods of charity, are nothing but uses, and uses are nothing but works towards a man's neighbour, towards his country, towards the church, towards the Lord's kingdom; charity itself also viewed in itself doth not become charity until it comes into act and becomes work; for to love any one, and not to do him good when there is ability, is not to love; but to do him good when there is ability, is to love him; and in this case inwardly in the deed or work itself are contained all things of charity towards him; for works are the complex of all the things of charity and faith appertaining to man, and are what are called spiritual goods, and become also goods by exercises, that is, by uses. The angels who are in heaven, inasmuch as they are principled in good from the Lord, desire nothing more than to perform uses; these are the very delights of their life, and also according to uses they enjoy blessedness and happiness, n. 453, 696, 997, 3645; which likewise the Lord teaches in Matthew, "The Son of Man shall come in the glory of his Father, with his angels, and then shall he render to every one *according to his works*," xvi. 27, in which passage by works are not meant works such as they appear in the external form, but such as they are in the internal form, viz. such as is the principle of charity contained in them; this is the only view which the angels have of works. And whereas works are the complex of all things of charity and faith appertaining to man, and the life causes charity to be charity and faith to be faith, thus good, therefore the Lord loved John above the rest of the disciples, and he lay on his breast at supper, John xxi. 20. for by him were represented the goods or works of charity, see the prefaces to Gen. chap. xviii. and xxii; on which account also the Lord said to him, *follow me*, not to Peter, by whom was represented faith, see the same prefaces; wherefore faith, which is Peter, said with indignation, "Lord, *but what is this* (man?) Jesus said to him, if I *will that he remain till I come, what is it to thee? follow*

“*thou me,*” John xxi. 19, 21, 22, 23; whereby also was predicted that faith would despise works, and still that they appertain to the Lord; as may likewise appear manifest from the Lord’s words to the sheep and goats, Matt. xxv. where nothing but works are recounted, Verse 34 to 46. But that faith rejected the Lord, is evident from the representation by Peter, in that he thrice denied him; his doing it in the night signifies the last time of the church, when there is no longer any charity, n. 6000; his doing it thrice, signifies that it was then complete, n. 1825, 2788, 4495, 5159; before the cock crowed signifies before a new (principle) of the church existed, for twilight and morning, which succeed night, signify the first of the church, n. 2405, 5962.

6074. “And they said to Pharaoh, a shepherd of a flock are thy servants”—that hereby is signified that they lead to good, is manifest from the signification of a shepherd of the flock, as denoting one who leads to good, see n. 6044, in the present case the truths which lead to good, because the truths of the church are the sons of Jacob.

6075. “Both we and also our fathers”—that hereby is signified that it was so from the ancients, appears from the signification of fathers, as denoting those who were of the ancient churches, see n. 6050. In the word, where the Jews and the Israelites are treated of, in several passages the fathers are mentioned with praise; they who abide in the sense of the letter, by fathers understand no others than Abraham, Isaac, and Jacob, and also the sons of Jacob; but in the internal sense, by fathers in those passages, when in a good sense, are not meant the above patriarchs, but they who were of the most ancient church which was before the flood, and they who were of the ancient church which was after the flood; the former and the latter were called fathers, because from them the church descended, and the things of the church were derived. By fathers are meant those who were of the ancient churches, in the following passages in Moses, “Jehovah delighted in *your fathers*, “to love them, and he chose their seed after them,” Deut. x. 15; and again, “Remember thou the days of eternity, understand ye the years of generation and generation, when the “Most High gave an inheritance to the nations, when he separated the sons of man, he appointed the boundaries of the “people, according to the number of the sons of Israel; but “when Jeshurun waxed fat, he forsook God, he sacrificed to “demons, to gods, who came from near, and *your fathers* knew “not,” Deut. xxii. 7, 8, 15, 17; this passage occurs in the prophetic

phetic song of Moses, wherein the ancient church is treated of from verse 7 to 15, and the posterity of Jacob from verse 15 to 44; the state of the most ancient church, which was before the flood, is signified by the days of eternity; and the state of the ancient church, which was after the flood, by the years of generation and generation; the state of their good by the inheritance which the Most High gave to the nations; and the state of their truth by the Most High separating the sons of man, appointing the boundaries of the people according to the number of the sons of Israel; that this number or twelve denotes all the truths of faith in the complex, see n. 577, 2089, 2119, 2129, 2130, 3272, 3858, 3913; hence it is evident, that by fathers are signified those who were of the ancient churches. In like manner in the following passages, "Our house of holiness, and our honourableness, where *our fathers praised thee*, "is become a kindling of fire," Isaiah lxiv. 10. And in Jeremiah, "*Thy father did he not eat and drink, and do judgment and justice, then it was well with him*," xxii. 15. Again, "They sinned to Jehovah, the habitation of justice, and *the hope of their fathers*, to Jehovah," l. 7. And in David, "God, "we have heard with our ears, *our fathers have told us*, the "work worked in their days, in the days of antiquity," Psalm xlv. 1. See also Daniel, Chap. xi. 24, 37, 38. That they who were of the ancient churches are meant by fathers in the above passages, doth not appear in the sense of the letter, but from the internal sense, in which the church is treated of, with it's goods and truths. The church itself also, as being the heavenly marriage, that is, the marriage of good and truth, in the word as to good is called father, and as to truth mother, n. 3703, 5580.

6076. "And said to Pharaoh"—that hereby is signified continuity of perception, appears from the signification of saying, as denoting perception, see above, n. 6063; and from the representation of Pharaoh, as denoting the natural principle in general, see also above; the reason why continuity of perception by the natural principle is signified is, because the expression *They said to Pharaoh* was used also just above, n. 6074, and again now in this place.

6077. "To sojourn in the land are we come"—that hereby is signified to seek life in scientifics, appears from the signification of sojourning, as denoting to be instructed, and also to live, see n. 1463, 2025; thus to come to sojourn denotes to seek life; and from the signification of land, in this case the land of Egypt, as denoting where the scientific principle is, thus denoting

ing the scientific principle; that Egypt denotes the scientific principle, has been frequently shewn above. In regard to the life of truth being in scientifics, or to truths seeking their life in scientifics, it is to be noted, that all things which are in the spiritual world and hence all things which are in the natural, seek somewhat further, in which they may be, and become an operative cause in effect, to the intent they may continually produce something; this somewhat further is as it were a body, and that which seeks to be in it is as it were a soul; this tendency ceases only in the ultimates of nature, where things inert (sluggish or inactive) have place. In the natural world this appears from singular the things contained in it, and also in the spiritual world from this circumstance, that good seeks to live in truths, and truths to live in scientifics, and scientifics in the things of sense, and the things of sense in the world. As to what specifically regards truths in scientifics, it is to be noted, that interior truths may indeed be insinuated into scientifics, but truths in such case have not life until good be in them; in good there is life, and in truths from good, and thus in scientifics from good by truths; in this case good is as it were a soul to truths, and by truths to scientifics, which are like a body; in a word, charity towards the neighbour vivifies and animates faith, and by faith the scientifics which are of the natural mind. There are few at this day who know that truths and scientifics are distinct from each other; the reason is, because few are in the truths of faith derived from charity, and the truths of faith in which there is not charity, are nothing else but scientifics, for they are in the memory merely as other things which are there; but when the truths of faith are grounded in charity, or when charity is in them, then they perceptibly distinguish themselves from scientifics, and occasionally elevate themselves from them, and in such case view scientifics beneath them. This may be manifest especially from the state of man after death, on which occasion he can think and speak rationally concerning the truths and goods of faith, and this with more perspicuity than in the life of the body, but is unable to draw any scientifics out of the memory, these things appertaining to him being as things forgotten and obliterated, although he hath them all with him, see n. 2475, 2476, 2477, 2479, 2480 to 2486. Hence it may be evident, that the truths of faith which in themselves are spiritual, and scientifics which in themselves are natural, are distinct from each other; and that the truths of faith are elevated from scientifics towards heaven by the affection of the good of charity.

6078. "Because there is no pasture for the flock which be-
 "longeth to thy servants"—that hereby is signified that scienti-
 fics are wanting in which are the goods of truth, appears from
 the signification of pasture for the flock, as denoting scientifics
 in which are the goods of truth, thus no pasture denotes scien-
 tifics in which the goods of truth are not. Pasture in the in-
 ternal sense is that which sustains spiritual life, and principally
 it is scientific truth, for the soul of man desires this, as the
 body desires food; hence are nourishments, and therefore to
 feed denotes to be instructed, n. 5201; that scientifics and
 truths sustain the souls of men, is very manifest from the desires
 of knowing which appertain to man, also from the correspon-
 dence of food with scientifics, n. 1480, 3114, 4792, 5147, 5293,
 5340, 5341, 5576, 5579, 5915, which correspondence also ma-
 nifests itself with man during the taking of food, for if this be
 done whilst he is discoursing and listening to discourse, the
 vessels receptive of chyle are opened, and he is more fully
 nourished than if alone; spiritual truths and instructions therein
 would have such an effect with men, if they were in the affec-
 tion of good. That truths nourish the spiritual life, is especially
 manifest amongst good spirits and the angels in heaven; both
 the latter and the former are in the continual desire of knowing
 and growing wise, and when this spiritual food is wanting to
 them, they are in desolation, and in languor of life, and in hun-
 ger, neither are they refreshed, and elevated into the blessedness
 of their life, until their desires are satisfied. But that scienti-
 fics may yield salutary nourishment to the soul, there must be
 in them life derived from the goods of truth; if there be not
 life from that source, scientifics indeed sustain the interior life
 of man, but then it is his natural life, and not the spiritual.
 That pasture in the internal sense denotes that which sustains
 man's spiritual life, is manifest also from other passages in the
 word, as in Isaiah, "I have given thee for a covenant of the
 "people, to restore the earth, to say to the bound, go forth, to
 "them who are in darkness, be ye revealed; *upon the ways*
 "*they shall feed, and in all hills shall be their pasture,*" xlix. 8,
 9; to feed on the ways denotes to be instructed in truths; that
 ways are truths, see n. 627, 2333, and that to feed denotes to
 be instructed, n. 5201; pasture in all hills denotes to be sus-
 tained from good, for hills or mountains are the goods of love,
 see n. 795, 796, 1430, 2722, 4210. And in Jeremiah, "Wo
 "to the shepherds that destroy and disperse *the flock of my pas-*
 "*ture,*" xxiii. 1, where pasture denotes such things as sustain
 spiritual life. Again, "The princes of Zion are become as
 harts

"harts, *they have not found pasture*," Lam. i. 6; not finding pasture denotes that they did not find the truth of good. And in Ezechiel, "I, I will seek my flock, *in a good pasture I will feed them*, and in the mountains of the height of Israel shall be their fold; thus they shall lie down in a good fold, and *shall feed in a fat pasture* on the mountains of Israel," xxxiv. 11, 14, where a good and fat pasture on the mountains of Israel denotes the goods of truth. Again, "Is it a small thing for you, *that ye eat up the good pasture*, but *the residue of your pastures* ye trample under foot," xxxiv. 18, where the sense is the same. And in Hosea, "I did know thee in the wilderness, in the land of drought: *when they had their pasture*, then they were satisfied, they were satisfied, and their heart was elated," xiii. 5, 6. And in Joel, "The beast groaneth, the herds of the ox are perplexed, *because they have no pasture*, the flocks of cattle also are desolate," i. 18. And in David, "Jehovah is my shepherd, *in a pasture of herb* he shall cause me to lie down, to the waters of rests he shall lead me, *he shall refresh my soul*," xxiii. 1, 2, 3. Again, "Jehovah hath made us, and not we ourselves, his people, and *the flock of his pasture*," Psalm c. 3; pasture in the above passages denotes the truths in which man is instructed, and such things as relate to spiritual life; for spiritual life is of such a nature, that if that pasture fails it grows languid, and as it were lean, like the body when deprived of food. That pasture denotes the good and truth which recreate and sustain the soul or spirit of man, is clear from the Lord's words in John, "I am the door, by me if any one enter in, he shall be saved, and shall go in and go out, and *find pasture*," x. 9, where pasture denotes the goods and truths appertaining to those, who acknowledge the Lord, and seek life from him alone.

6079. "Because the famine is grievous in the land of Canaan"—that hereby is signified that there was a defect of such things in the church, appears from the signification of famine, as denoting a defect of good, see n. 5893; and from the signification of the land of Canaan, as denoting the church, see above, n. 6067.

6080. "And now let thy servants dwell I pray in the land of Goshen"—that hereby is signified that they may live in the midst of them, appears from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6081.

6081. "And Pharaoh said to Joseph, saying"—that hereby is signified perception in the natural principle where scientifics are, appears from the signification of saying, as denoting perception, according to what has been frequently shewn above; and from the representation of Pharaoh, as denoting the natural principle where the scientific is, see n. 5799, 6015, 6063; and from the representation of Joseph, as denoting the internal principle, whence the natural derives perception, see n. 5469.

6082. "Thy father and thy brethren are come to thee"—that hereby is signified concerning the influx of the internal celestial principle into spiritual good from the natural principle, and into the truths of the church in that principle, appears from the representation of Israel, who is here the father as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of his sons, who are here the brethren, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951. The reason why influx of the internal celestial principle is signified is, because these things were said to Joseph, by whom the internal celestial principle is represented, n. 5869, 5877, and influx into the natural or external principle comes from the internal.

6083. "The land of Egypt it is before thee"—that hereby is signified that the scientifics of the natural mind are under the guidance and controul of the internal celestial principle, appears from the signification of the land of Egypt, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of before thee, as denoting under the guidance and controul of the internal celestial principle, which is Joseph, n. 5869, 5877.

6084. "In the best of the land cause thy father and thy brethren to dwell"—that hereby is signified that they may live in the inmost of them, viz. of scientifics, appears from the signification of the best of the land, as denoting the inmost of the natural mind where scientifics are, of which we shall speak presently, for the land of Egypt is that mind, see just above, n. 6083; and from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, 4451, 6051; and from the representation of Israel and his sons, who are in this case the father and the brethren who should live there, as denoting spiritual good from the natural principle and the truths of the church in that principle, see above, n. 6082. The reason why the best denotes the inmost is, because that is the best which is kept directly under the view, for the eye is directed to what
most

most affects and delights ; and what is kept directly under it, is also the inmost, because it is in the center, and hence before the eye it is in the greatest light, other things are round about in the circumferences, and hence less clear, and at length obscure, because they do not so much delight and affect ; this is the case with scientifics before the internal sight, the objects of which sight are no other than scientifics and truths ; the delight and good contained in the objects are what direct the sight towards them. But it is to be noted, that truths and the scientifics agreeing with them come directly under the view, that is, are in the inmost, with those whom spiritual and celestial truths delight and affect, for these truths are to such the best things ; whereas falses and the scientifics in agreement with them come directly under the sight, that is, are in the inmost, with those whom the evils of self-love and the love of the world affect and delight ; see also what was said, n. 6068.

6085. "Let them dwell in the land of Goshen"—that hereby is signified where the midst is, appears from the signification of dwelling, as denoting to live, see just above, n. 6084 ; and from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068.

6086. "And if thou knowest, and there be in them men of stoutness"—that hereby are signified things more excellent in doctrine, appears from the signification of men of stoutness, as denoting things more excellent in doctrine, for man (*vir*) signifies one who is intelligent and also truth, n. 158, 265, 749, 1007, 3134, 4823, consequently doctrine, and stout signifies what is excellent ; for stoutness in the original tongue is expressed by a word, which also signifies strength and virtue, which in the internal sense denote what is prevalent, thus what is more excellent.

6087. "Thou shalt set them princes of cattle over what I have"—that hereby is signified that they are the primary things of scientifics, appears from the signification of princes, as denoting things primary, see n. 1482, 2089, 5044 ; and from the signification of cattle, as denoting truths productive of good, see n. 6016, 6045, 6048, in the present case scientifics productive of truths, because it is said over that cattle which I have, viz. which was Pharaoh's, by whom are represented scientifics in which are truths, not truths in which is good.

6088. Verses 7, 8, 9, 10. *And Joseph caused Jacob his father to come, and set him before Pharaoh ; and Jacob blessed Pharaoh.*

raoh. And Pharaoh said to Jacob, how many are the days of the years of thy life? And Jacob said to Pharaoh, the days of the years of my sojournings are thirty and a hundred years; little and evil have been the days of the years of my life, and have not reached the days of the years of the life of my fathers, in the days of their sojournings. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph caused Jacob his father to come, signifies the presence of general truth from the internal principle: and set him before Pharaoh, signifies insinuation into the general principle of scientifics: and Jacob blessed Pharaoh, signifies a sacred wish (or desire) for conjunction and consequent fructification: and Pharaoh said to Jacob, signifies perception in the natural principle where scientifics are, concerning the general truth of the church: how many are the days of the years of thy life, signifies concerning the state of natural life from the spiritual: and Jacob said to Pharaoh, signifies the reply: the days of the years of my sojournings, signifies concerning the successivity of life: are thirty and a hundred years, signifies state and quality: little and evil have been the days of the years of my life, signifies that the state of the natural life was full of temptations: and have not reached to the days of the years of the life of my fathers, signifies that it was not elevated to the state of the life of prior (principles:) in the days of their sojournings, signifies as to the state of their life: and Jacob blessed Pharaoh, signifies a sacred wish (or desire,) as before, for conjunction and consequent fructification: and went forth from before Pharaoh, signifies separation as to time.

6089. “And Joseph caused Jacob his father to come”—that hereby is signified the presence of general truth from the internal principle, appears from the signification of causing to come or of bringing, as denoting to present, and of coming to any one, as denoting presence, see n. 5934, 6063; and from the representation of Jacob, as denoting the doctrine of natural truth, also natural truth, see n. 3305, 3509, 3525, 3544, 4538, in the present case truth in general, because his sons represent truths in particular. The reason why it is from the internal principle is, because Joseph is the internal principle, from which is derived truth in the natural principle. General truth (*verum commune*) is called the father of Joseph, because it is first of all insinuated with man, being afterwards enriched with particular truths, and lastly there exists a view thereof from the internal, or reason and intellect; this is very manifest in the case of man, for his judgment grows from infancy; the case is the same with spiritual truths and goods, when

when man is born anew, or is regenerated; but after that the internal exists from general truth in the natural principle, the state is changed, and the internal no longer acknowledges truth in the natural principle for a father, but for a servant; that it is a servant, is pointed out by Joseph's dream concerning his father, "That the sun and moon and eleven stars should bow themselves to him; wherefore the father said, What is this dream which thou hast dreamed, shall I and thy mother and thy brethren coming come to bow ourselves to thee to the earth," Gen. xxxvii. 9, 10; and therefore his father is so often called by the sons before Joseph his servant, Gen. xliii. 28. Chap. xlv. 24, 27, 30, 31; and also Joseph was lord in the whole land of Egypt, thus even over his father.

6090. "And set him before Pharaoh"—that hereby is signified insinuation into the general principle of scientifics, appears from what was explained above, n. 6071.

6091. "And Jacob blessed Pharaoh"—that hereby is signified a sacred wish (or desire) for conjunction and consequent fructification, appears from the signification of blessing, as here denoting a sacred wish (or desire) for conjunction, viz. of truth with the scientific in the natural principle, for this conjunction is here treated of. To bless signifies several things, it involves all things that are good, and also that are prosperous, in the spiritual sense; hence it signifies to be gifted with the good of love and charity, n. 3185, 4981; and also conjunction, n. 3504, 3514, 3530, 3565, 3584; and likewise fructification from the affection of truth, n. 2846; also a sacred wish of prosperity, n. 3185, in the present case therefore a sacred wish (or desire) for that which is here treated of, viz. for conjunction and thereby for fructification; for fructification is a consequence of conjunction, inasmuch as when conjunction is effected, good increases and truth multiplies, for in such case there is a marriage of good and truth, from which such effects are produced; these effects were before impossible, except as grounded in whoredom, but the good produced from this source is spurious, and also the truth, the good having respect to self, and the truth deriving its sapience from that good.

6092. "And Pharaoh said to Jacob"—that hereby is signified perception in the natural principle where scientifics are, concerning the general truth of the church, appears from the signification of saying, as denoting perception, see above, n. 6063; and from the representation of Pharaoh, as denoting the natural principle where scientifics are, see n. 5799, 6015; and

from the representation of Jacob, as denoting the general truth of the church, see above, n. 6089.

6003. "How many are the days of the years of thy life"—that hereby is signified concerning the state of the natural life from the spiritual, appears from the signification of days, and also of years, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and from the signification of life, as denoting spiritual life, see n. 5407, 5890, in the present case spiritual life in the natural principle, or the natural principle from the spiritual.

6094. "And Jacob said to Pharaoh"—that hereby is signified reply, appears without explication.

6095. "The days of the years of my sojournings"—that hereby is signified concerning the successivity of life, appears from the signification of days and years, as denoting states, see just above, n. 6093; and from the signification of sojournings, as denoting life and instruction, see n. 1463, 2025, 3672, thus a successive state of life.

6096. "Are thirty and a hundred years"—that hereby is signified state and quality, appears from this consideration, that all numbers in the word signify things, see n. 575, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4672, 5265, thus the state and quality of the thing which is treated of; wherefore this number specifically signifies the state and quality of the life which had appertained to Jacob hitherto, that is, the state and quality of the spiritual life, which the natural principle at this time had from the spiritual.

6097. "Little and evil have been the days of the years of my life"—that hereby is signified that the state of the natural life is full of temptations, appears from the signification of days and years, as denoting states, see above, n. 6093, 6095; and from the signification of the life of Jacob, as denoting spiritual life in the natural principle, see above, n. 6093; temptations in that state are signified by the days having been *evil*; all temptations appear evil, by reason that they are interior anxieties and griefs, and as it were damnations; for on such occasions man is let into the state of his evils, consequently amongst evil spirits, who accuse and thereby torment the conscience; nevertheless the angels defend, that is, the Lord by the angels, who keeps the man in hope and trust, which are the powers of combat from an interior principle, whereby he resists. The natural principle is especially let into temptations when it is to receive the spiritual, because in the natural principle reside the evils of life and falses of doctrine; on this account Jacob saith this

this of himself, for by him is here represented the natural principle as to truth.

6098. "And have not reached to the days of the years of the 'life of my fathers'—that hereby is signified that he was not elevated to the state of their life, appears from the signification of reaching to, as denoting to be elevated, of which we shall speak presently; and from the signification of days and years of life, as denoting states of the spiritual life, see above, n. 6093, 6095, 6097. The reason why reaching to here denotes to be elevated is, because his fathers Isaac and Abraham represented more elevated, that is, more interior principles, than he; Abraham represented in the supreme sense the very divine (principle) itself of the Lord, Isaac the divine rational (principle) of the Lord, and Jacob his divine natural; that Abraham represented the very divine (principle) itself of the Lord, may be seen, n. 1965, 1989, 2011, 3245, 3251, 3305, 3439, 3703, 4615; that Isaac represented the divine rational (principle,) may be seen, n. 1393, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4615; that Jacob represented the divine natural as to truth and as to good, may be seen, n. 3305, 3509, 3525, 3544, 3576, 3592, 4286, 4538, 4570, 4615. Hence also by Abraham is represented the celestial principle appertaining to man, by Isaac the spiritual, and by Jacob the natural, by reason that the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688. From these considerations it is now evident, that by not reaching to the days of the years of my fathers, is signified that he was not elevated to the state of their life.

6099. "And Jacob blessed Pharaoh"—that hereby is signified a sacred wish (or desire) for conjunction and consequent fructification, see above, n. 6091.

6100. "And he went forth from before Pharaoh"—that hereby is signified separation as to time, appears from the signification of going forth, as denoting to be separated, in the present case to be separated as to time from the natural principle where scientifics are, which are represented by Pharaoh. In regard to this signification of going forth, as denoting separation as to time, the case is this; the subject treated of in what goes before was concerning the conjunction of spiritual good from the natural principle, which is Israel, also of the truths of the church in the natural principle, which are his sons, with the internal celestial principle, which is Joseph, but not as yet concerning conjunction with the natural principle, only concerning insinuation; but in what now follows that conjunction is treated
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of, from verse 13 to 27 of this chapter, see the contents, n. 6059, 6060; hence it is, that by Jacob going forth from before Pharaoh is signified separation as to time.

6101. Verses 11, 12. *And Joseph caused his father and his brethren to dwell, and gave them possession in the land of Egypt, in the best of the land, in the land of Ramesis, as Pharaoh commanded. And Joseph sustained his father and his brethren, and the whole house of his father, with bread to the mouth of an infant.* And Joseph caused his father and his brethren to dwell, signifies the life of spiritual good and of the truths of the church from the internal celestial principle: and gave them possession in the land of Egypt, in the best of the land, signifies in the inmost of the natural mind where scientifics are: in the land of Ramesis, signifies the inmost of the mind, and it's quality: as Pharaoh commanded, signifies with the consent of the natural principle where scientifics are: and Joseph sustained his father, and his brethren, and the whole house of his father, with bread, signifies that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life: to the mouth of an infant, signifies each according to the quality of the good of innocence.

6102. "And Joseph caused his father and his brethren to dwell"—that hereby is signified the life of spiritual good and of the truths of the church from the internal celestial principle, appears from the signification of dwelling, as denoting life, see n. 1293, 3384, 5613, 4451, 6051; and from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5872, 5877, 5879; and from the representation of his sons, who are here the brethren, as denoting the truths of the church in the natural principle, see n. 5414, 5879, 5951; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877; from which considerations it is evident, that by Joseph causing his father and his brethren to dwell, is signified the life of spiritual good, and of the truths of the church, from the internal celestial principle.

6103. "And gave them possession in the land of Egypt, in the best of the land"—that hereby is signified in the inmost of the natural mind where scientifics are, appears from the signification of possession, as denoting a station of spiritual life, see n. 2658; and from the signification of the land of Egypt, as denoting the natural mind where scientifics are, see n. 5276, 5278,

5278, 5280, 5288, 5301 ; and from the signification of the best of the land, as denoting the inmost, see above, n. 6084 ; hence it is evident that by giving them possession in the land of Egypt, in the best of the land, is signified a station of spiritual life in the inmost of the natural mind where scientifics are.

6104. "In the land of Ramesis"—that hereby is signified the inmost of the mind and it's quality, appears from this consideration, that all the names both of persons and of places, which are in the word, signify things, see n. 1888, 3422, 4298, 4442, 5095, 5225. And whereas the land of Goshen is the inmost of the natural mind, n. 5910, 6028, 6031, 6068, therefore Ramesis, which was the best tract of land in the land of Goshen, is the inmost of the spiritual in the natural mind. But the quality of this inmost can scarce be comprehended by man, for it contains innumerable and also ineffable things, which can only be seen in the light of heaven, thus by the angels ; in like manner as the quality of the rest of the names both of places and persons which occur in the word.

6105. "As Pharaoh commanded"—that hereby is signified with the consent of the natural principle where scientifics are, appears from the signification of commanding, as denoting influx, see n. 5486, 5732, but in the present case consent, because the natural principle, which is represented by Pharaoh, hath it's all from the internal by influx ; wherefore what the natural principle commands, appears indeed as if commanded by it, but it is from the internal, thus consent. The natural principle of man in regard to the internal is almost as the speech of man in regard to thought ; it appears as if the speech of man commands or gives orders, but it is the thought.

6106. "And Joseph sustained his father and his brethren, "and the whole house of his father, with bread"—that hereby is signified that from the internal celestial principle there was a continual influx of good into spiritual good and the truths of the church in the natural principle, whence was their life, appears from the signification of sustaining with bread, as denoting an influx of good, for to sustain denotes here continually to flow-in, whence man hath spiritual life, and bread is the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915 ; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877 ; and from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle ; and from the representation of his sons, who are here the brethren, as denoting the truths of the church in the natural principle,

ple, see above, n. 6102; and from the signification of the whole house of his father, as denoting in one complex all that is of spiritual good, and from that good. Hence it is evident, that by Joseph sustaining his father and his brethren, and all the house of his father, with bread, is signified continual influx of the good of love from the internal celestial principle, into spiritual good and the truths of the church in the natural principle, and into all things which are of spiritual good, and from it.

6107. "To the mouth of an infant"—that hereby is signified each according to the quality of the good of innocence, appears from the signification of the words, to the mouth, as denoting each and according to quality; and from the signification of infant, as denoting the good of innocence, see n. 430, 2126, 3183, 5608. In regard to influx from the internal celestial principle into spiritual good and into the truths of the church in the natural principle being according to the quality of the good of innocence, the case is this; innocence is what from the inmost principle qualifies every good of charity and of love; for the Lord flows-in through innocence into charity, and so much as there is of innocence, so much of charity is received, for innocence is the very essential of charity, see n. 2780, 3111, 3183, 3994, 4797, 6013. What innocence is, may be seen from infants as in a mirror, in that they love their parents, and trust to them alone, neither have they any solicitude but to please their parents, thus they have food and raiment not only for necessity, but also for delight, and inasmuch as they love their parents, they do from a delight of affection whatsoever is agreeable to them, thus not only what they command, but also what they may be supposed willing to command; moreover they pay no respect to themselves; not to mention several other particulars. It is however to be noted, that the innocence of infants is not innocence, but only a resemblance of innocence; real essential innocence hath its abode only in wisdom, see n. 2305, 2306, 3495, 4797; and wisdom consists in behaving towards the Lord in such a manner as infants behave towards their parents, according to what has been observed, from the good of love and of faith.

6108. Verses 13 to 26. *And there was no bread in all the land, because the famine was exceedingly grievous, and the land of Egypt laboured and the land of Canaan from before the famine. And Joseph collected all the silver found in the land of Egypt and in the land of Canaan, in the provision which they bought; and Joseph caused the silver to come to the house of Pharaoh.*

Pharaoh. And the silver was consumed out of the land of Egypt and out of the land of Canaan, and all Egypt came to Joseph, saying, give us bread, and why shall we die near thee, because silver faileth. And Joseph said, give your cattle, and I will give to you in your cattle, if silver faileth. And they caused their cattle to come to Joseph, and Joseph gave them bread for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses, and provided them with bread for all their cattle, in this year. And this year was ended, and they came to him in another year, and said to him, we will not conceal from the Lord, that indeed the silver is consumed, and the cattle of the beast; to the Lord, there is not left before the Lord (any thing) except our body and our ground. Wherefore shall we die to thine eyes, both we and also our ground, buy us and our ground for bread, and we shall live, and our ground, servants to Pharaoh, and give thou seed, and we shall live and not die, and the ground will not be wasted. And Joseph bought all the ground of Egypt for Pharaoh, because the Egyptians sold every one his field, inasmuch as the famine prevailed over them; and the land was for Pharaoh. And he translated that people to the cities, from the end of the border of Egypt to the end thereof. Only the ground of the priests he did not buy, because the portion was appointed to the priests by Pharaoh, and they did eat their appointed portion, which Pharaoh had given them, therefore they did not sell their ground. And Joseph said to the people, behold I have bought you to-day, and your ground for Pharaoh, lo! here is seed for you, and ye shall sow the ground. And it shall be in the produce, and ye shall give a fifth to Pharaoh, and four parts shall be for yourselves for seed of the field, and for your food, and for them in your houses, and for food for your infants. And they said, thou hast made us alive, let us find grace in the eyes of the lord, and we will be servants to Pharaoh. And Joseph appointed it for a statute even to this day over the ground of Egypt, that a fifth should be for Pharaoh; only the ground of the priests their's alone was not for Pharaoh. And there was no bread in all the land, signifies that good no longer appeared: because the famine was exceedingly grievous, signifies desolation: and the land of Egypt laboured and the land of Canaan from before the famine, signifies that this was in the natural principle, and within the church: and Joseph collected all the silver, signifies that every scientific true and suitable: found in the land of Egypt and in the land of Canaan, signifies which was in the natural principle and in the church: in the provision which they bought, signifies that by it they were sustained: and Joseph caused

caused the silver to come to the house of Pharaoh, signifies that it all was referred to the general principle in the natural: and the silver was consumed out of the land of Egypt and out of the land of Canaan, signifies that scientific truth and what was suitable was no longer conspicuous in the natural principle and within the church, by reason of the desolation: and all Egypt came to Joseph, signifies application to the internal principle: saying, give us bread, signifies supplication concerning the support of spiritual life: and why shall we die near thee because silver faileth, signifies that otherwise by reason of the defect of truth there would be spiritual death: and Joseph said, signifies the internal principle from which came the reply: give your cattle, and I will give to you for your cattle, signifies that they should offer the goods of truth, and should be sustained: if silver faileth, signifies if truth was no longer conspicuous to them: and they caused their cattle to come to Joseph, signifies the goods of truth that they were offered: and Joseph gave them bread, signifies support as to spiritual life: for the horses, signifies scientifics from the intellectual principle: and for the cattle of the flock and for the cattle of the herd, signifies interior and exterior goods of truth: and for the asses, signifies things of service: and he provided them with bread for all their cattle, signifies support by the influx of good from the internal principle: in this year, signifies the period of that state: and this year was ended, signifies desolation after the period of this state: and they came to him in the other year, signifies the beginning of the following state: and said to him, we will not conceal from the lord, signifies perception that it was known to the internal principle: that indeed the silver is consumed, signifies truth not conspicuous by reason of the desolation: and the cattle of the beast to the lord, signifies the good of truth in like manner: there is not left before the lord (any thing) except our body and our ground, signifies that the receptacles of good and truth were altogether desolated: wherefore shall we die to thine eyes both we and also our ground, signifies if they are desolated, that there is no longer spiritual life from the internal principle: buy us and our ground with bread, signifies the appropriation of each that they may be sustained with good: and we shall live, and our ground, servants to Pharaoh, signifies total submission: and give thou seed, signifies thereby the influx of the good of charity and of the truth of faith: and we shall live and not die, signifies spiritual life thence, and no longer fear of damnation: and the ground will not be wasted, signifies that the mind shall be cultivated with the scientifics of the church: and Joseph bought

bought all the ground of Egypt for Pharaoh, signifies that the internal principle appropriated to itself the whole natural mind where scientifics are, and placed it under general guidance and protection : and the Egyptians sold every one his field, signifies the abdication and subjection of all things which are serviceable to the church : inasmuch as the famine prevailed over them, signifies because there was desolation even to despair : and the land was for Pharaoh, signifies that all things were subject to the natural principle which was under the guidance and protection of the internal : and he translated that people to the cities, signifies that scientific truths were referred to doctrinals : from the end of the border of Egypt to the end thereof, signifies extension through the whole natural principle where scientifics are : only the ground of the priests he did not buy, signifies that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself : because the portion was appointed to the priests by Pharaoh, signifies that it was ordained by the natural principle which was under the guidance and government of the internal : and they did eat their appointed portion, which Pharaoh had given them, signifies that goods did not appropriate to themselves more than according to orderly arrangement : therefore they did not sell their ground, signifies that on that account they had no need to abdicate and submit them : and Joseph said to the people, signifies influx of the internal principle into scientific truths : behold, I have bought you to-day and your ground for Pharaoh, signifies that it procured those things to itself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal : lo, here is seed for you, and ye shall sow your ground, signifies the good of charity and the truth of faith, which were to be implanted : and it shall be in the produce, signifies fruits thence derived : and ye shall give a fifth to Pharaoh, signifies remains, that they are for the general principle which is under the guidance and government of the internal : and four parts to yourselves, signifies those things which were not yet remains : for seed of the field, signifies for nourishment of the mind : and for your food and for them in your houses, signifies that thence the good of truth may be in all and singular things : and for food for your infants, signifies in those things which are of innocence : and they said, thou hast made us alive, signifies spiritual life in no other manner, nor from any other source ; let us find grace in the eyes of the lord, signifies the will that thus things may be subjected, and humiliation : and we will be servants to Pharaoh, signifies that they

they renounce their property, and submit to the natural principle which is under the guidance and government of the internal: and Joseph appointed it for a statute, signifies what was concluded from consent: even to this day, signifies to eternity: over the ground of Egypt that a fifth should be for Pharaoh, signifies remains, as before: only the ground of the priests their's alone was not for Pharaoh, signifies the faculties of receiving good, that they are immediately from the internal principle.

6109. "And there was no bread in all the land"—that hereby is signified that good no longer appeared, is manifest from the signification of bread, as denoting the good of love and charity, see just above, n. 6106; and from the signification of there being none in all the land, as denoting that it no longer appeared. The subject treated of in what now follows is concerning the internal celestial principle, that it reduced all things in the natural principle into order under a general principle, to the end that conjunction might be effected of scientifics with the truths of the church, and by those truths with spiritual good, and by this good with the internal celestial principle: but whereas the reduction of scientifics into order under a general principle cannot be effected otherwise than by vastations of good and desolations of truth, and by subsequent supports, therefore both the former and the latter are treated of in what now follows, in the internal sense: these things however seldom take place with man during his life in the world, for several reasons; but in the other life they have place with all who are regenerated; and inasmuch as they do not take place with man in the world, it is no wonder that they appear as things unknown to him, and are presented as Arcana which he had never before heard of.

6110. "Because the famine was exceedingly grievous"—that hereby is signified desolation, appears from the signification of famine, as denoting a defect of good and of knowledges, see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893, thus the famine being exceedingly grievous denotes desolation, see n. 5360, 5376, 5415, 5576. As to what concerns desolation, it is to be noted, that truths and goods and the knowledges thereof constitute the spiritual life of those who are in heaven, being the celestial and spiritual foods with which they are nourished; these foods are given them daily by the Lord; when it is morning with them, goods are subministered, when mid-day, truths are subministered, but when it is evening, they fail, and this even to twi-light and the return of morning; on these occasions they are kept in an appetite, which is such, that they desire those foods

foods more than the hungry do food on earth; this state is signified by famine, and is a species of desolation, but not such as hath place with those who are in the inferior earth, see n. 698, 699, 1106 to 1113. That the angelic heaven hath such an appetite for truths and goods, and the knowledges thereof, can scarce appear credible to any one in the world; for they who are intent only on gain and glory, and pleasurable indulgences, must needs wonder that such things constitute the life of angels, and will say, what are the knowledges of good and truth to me? what life is to be derived from them; the things which give life, and the delight of life, are riches, honours, and pleasures. But let such know, that the life derived from these latter objects is the life of the body, not the life of the soul, and that the former life perishes with the body, but the latter remains to eternity; and that they but ill consult their own good, who, during their abode in the world, neglect to think about spiritual life. As to what further regards desolation, it is for the sake of appetite, for goods and truths are received according to appetite, and the desires which are grounded in appetite, when they are obtained, constitute what is satisfactory and happy; wherefore in the other life, they who are in desolation are presently refreshed, and enjoy their desires: by such vicissitudes all are perfected. It is worthy of observation, that the vicissitudes of day in the natural world, viz. morning, mid-day, evening, night, and the return of morning, altogether represent the vicissitudes in the spiritual world, only with this difference, that the vicissitudes of the spiritual world flow-in into the understanding and will, and present those things which are of life; but the vicissitudes in the natural world flow-in into those things which are of the body, and support them; what is still more worthy of observation is, that the shades of evening and the darkness of night do not come from the Lord, but from the propriums (selfhoods) of angels, of spirits, and of men; for the Lord as a sun is continually shining, and flowing-in, but the evils and falses derived from the proprium, inasmuch as they appertain to men, spirits, and angels, turn and convert them from the Lord, and thereby lead them into the shades of evening, and the evil into the darkness of night; in like manner as the sun of our world is continually shining and giving forth it's influence, but the earth by it's circum-rotation turns itself away and leads itself into shades and darkness. The ground and reason why such phenomena exist in the natural world is, because the natural world exists from the spiritual world, and thence also subsists; hence it is that universal nature is a theatre representative of the Lord's

Lord's kingdom, see n. 3483, 4939; the reason why the above vicissitudes exist in the spiritual world is, that all who are in heaven may be continually perfected; hence also such vicissitudes have place in the natural world, for otherwise all things therein would perish with drought. Nevertheless it is to be noted, that in heaven there is no night, but only evening, which is succeeded by the twilight that precedes the morning; but in hell there is night: there are also vicissitudes in hell, but contrary to the vicissitudes in heaven, morning in hell being the heat of lusts, and mid-day the itch of falsities; evening is anxiety, and night is torment; nevertheless through all these vicissitudes night bears rule, and the variations of shade and of the darkness of night are what alone present those vicissitudes. It is further to be noted, that in the spiritual world the vicissitudes are not alike with one as with another; also that the vicissitudes in that world are not distinguished into stated times, inasmuch as variations of state are what present them, for instead of times in the natural world are states in the spiritual world, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4816, 4882, 4901.

6111. "And the land of Egypt laboured and the land of Canaan from before the famine"—that hereby is signified that this was in the natural principle where scientifics are, and within the church, appears from the signification of the land of Egypt, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301; and from the signification of the land of Canaan, as denoting the church, see above, n. 6067; and from the signification of famine, as denoting desolation, according to what was said just above, n. 6110; hence it is evident, that by the land of Egypt labouring and the land of Canaan from before the famine, is signified that desolation was in the natural principle where scientifics are, and within the church.

6112. "And Joseph collected all the silver"—that hereby is signified every scientific true and suitable, appears from the signification of collecting, as denoting to collate into one; and from the representation of Joseph, as denoting the internal celestial principle, of which frequent mention has been made above; and from the signification of silver, as denoting truth, see n. 1551, 2954, 5658, but in the present case the scientific true and suitable, for it is said of the silver in the land of Egypt and in the land of Canaan, as presently follows; hence it is that by Joseph collecting all the silver, is signified that the internal celestial principle collated into one every scientific true and suitable. A scientific is said to be true and suitable, which

is not darkened by fallacies, which fallacies, so long as they cannot be dispersed, render the scientific unsuitable; and also a scientific is said to be true and suitable, which hath not been made perverse by applications to falses and to evils, by others or by one's-self, for these, when once impressed on any scientific, remain; the scientific therefore, which is free from such vitiations, is a scientific true and suitable.

6113. "Found in the land of Egypt and in the land of Canaan"—that hereby is signified which was in the natural principle and in the church, appears from the signification of the land of Egypt, as denoting the natural principle where scientifics are, see above, n. 6111; and from the signification of the land of Canaan, as denoting the church, see also above, n. 6067. By the church is here meant that which is of the church with man; man is a church when he is principled in good and truth, and a company of such men constitutes the church in general.

6114. "In the provision which they bought"—that hereby is signified that by it they were sustained, appears from the signification of provision, as denoting the truth of the church, see n. 5402; and from the signification of buying, as denoting to appropriate, see n. 4397, 5374, 5397, 5406, 5410, 5426; hence denoting to be sustained, for the subject treated of is concerning spiritual food, which is signified by provision, which food when appropriated sustains the spiritual life.

6115. "And Joseph caused the silver to come to the house of Pharaoh"—that hereby is signified that it was all referred to the general principle in the natural, appears from the signification of causing to come, as denoting to refer it, and to introduce; and from the signification of silver, as denoting the scientific true and suitable, see n. 6112; and from the representation of Pharaoh, as denoting the natural principle in general, see n. 5460, 5799, 6015, hence the house of Pharaoh denotes the general principle in the natural, because it is the all thereof in the complex. In regard to scientifics true and suitable being referred to a general principle, it is to be noted, that all scientifics, and also truths, whatsoever they be, must be referred to a general principle, that they may be something, and must be placed and contained in a general principle, and under a general principle, being instantly dissipated if this is not the case; for that scientifics and truths may be something, they must have a form induced, in which they may mutually respect each other, which cannot be effected, unless they be consociated under a general principle; wherefore the general principle is what keeps them

them together in a form, and causes that each therein may have it's quality. The general principle itself also must be referred together with other general principles under more general principles, and the more general principles again under the most general, otherwise the general principles also, and likewise the more general, would be dissipated. The most general universal principle, by virtue whereof all things are kept together, is the Lord himself, and what keeps together is the divine truth proceeding from him; the more general principles are general societies in the spiritual world, into which the divine truth flows in, and distinguishes them in general one from another; the general principles are societies less general under each more general principle. The more general societies are those, to which the members, organs, and viscera in man correspond, which by a wonderful connection are in such a form, that they mutually respect each other, and thus mutually keep each other together, and also present themselves as one. In man the most general universal principle, which keeps the singular parts together, is the soul, thus also it is the divine truth proceeding from the Lord, for this continually flows in, and causes the soul to be of such a quality. The divine truth proceeding from the Lord is what is called the word, by which all things were created, John i. 1, 2, 3, or by which all things have existed, consequently by which all things subsist. That all things in the universal natural world are under a general principle, and singular things under their own (general principle,) and that otherwise they cannot subsist, will be found true by every one who is willing to attend to the things in nature.

6116. "And the silver was consumed from the land of Egypt, "and from the land of Canaan"—that hereby is signified that the true and suitable scientific was no more conspicuous in the natural principle and within the church by reason of the desolation, appears from the signification of being consumed, as denoting to be no more conspicuous; and from the signification of silver, as denoting the scientific true and suitable, see above, n. 6112; and from the signification of the land of Egypt, as denoting the natural principle where scientifics are, see above, n. 6114; and from the signification of the land of Canaan, as denoting the church, see also above, n. 6067; that it was by reason of the desolation, is evident from what goes before, see n. 6110.

6117. "And all Egypt came to Joseph"—that hereby is signified application to the internal principle, appears from the signification of coming to him, as denoting to be applied; and from

from the signification of Egypt, as denoting the scientific principle, see above; and from the representation of Joseph, as denoting the internal principle, see also above. That every scientific in the natural principle was under the guidance and government of the internal, is signified by Joseph being ruler over the whole land of Egypt; but the conjunction of the truths of the church with the scientifics in the natural principle is what is now described in the internal sense.

6118. "Saying, give us bread"—that hereby is signified concerning the support of spiritual life, appears from the signification of giving, when it is predicated of bread, as denoting to support; and from the signification of bread, as denoting spiritual life; for by bread is specifically signified the good of love and charity, but in general spiritual life is signified, for in such case by bread is meant all food, as was shewn, n. 2165; and since all food in general is meant, spiritual life is meant, for food in general in the spiritual sense is all the good of love, and also all the truth of faith, these two principles being what constitute spiritual life.

6119. "And why shall we die near thee because silver fail—eth"—that hereby is signified that otherwise by reason of a defect of truth there would be spiritual death, appears from the signification of dying, as denoting spiritual death, of which we shall speak presently; and from the signification of silver failing, as denoting a defect of truth; that silver denotes the true and suitable scientific, see n. 6112. In regard to this circumstance, that there is spiritual death when there is a defect of truth, the case is this; spiritual life consists in exercises according to truths, consequently in uses; for they who are in spiritual life appetite and desire truths with a view to life, that is that they may live according to them, thus with a view to uses; so far therefore as they can imbibe truths, according to which they are to effect uses, so far they are in spiritual life, because so far in the light of intelligence and wisdom. When therefore truths fail, as is the case when a state of shade comes, which is signified by evening in the word, n. 6110, then spiritual life is in distress, for such things present themselves as appertain to shade, that is, to spiritual death, inasmuch as they are not then kept in light, as heretofore, but are remitted in some part into their proprium; hence there is presented from the shade an image of spiritual death, that is, of damnation. That by death is signified spiritual death, or damnation, is manifest from very many passages in the word, of which it may suffice to adduce the following, "He shall judge the poor in justice, and shall
"seize

“seize with rectitude the miserable of the earth. On the other hand he shall smite the earth with the rod of his mouth, and with the spirit of his lips *he shall cause the wicked to die*,” Isaiah xi. 4, speaking of the Lord; the rod of the mouth and the spirit of the lips denote the divine truth from which comes judgment; to die denotes to be damned. Again, “*He shall swallow up death for ever*, (*) and the Lord Jehovih shall wipe away tears from off all faces,” xxv. 8. Again, “*The dead shall not live*, the Rephaim shall not rise again, in that thou hast visited, *thou hast extinguished them*,” xxvi. 14. Again, “*Thy dead shall live*, my dead body, they shall rise again,” xxvi. 19. Again, “Ye have said, We have made a covenant with death, and with hell we have made a vision; *your covenant with death* shall be annulled, and your vision with hell shall not stand,” xxviii. 15, 18. And in Jeremiah, “Ye wait for light, but he turns it into *the shadow of death*, he turns it into thick darkness,” xiii. 16. And in Ezechiel, “Ye have profaned me with my people for handfuls of barley, and for pieces of bread, *to slay the souls which ought not to die*, and to make alive the souls which ought not to live,” xiii. 19, 22. And in Hosea, “From the hand of hell I will redeem them, *from death I will deliver them*; O death, I will be thy plagues, O hell, I will be thy destruction,” xiii. 14. And in David, “Thou liftest me up *from the gates of death*,” Psalm ix. 13. Again, “Enlighten mine eyes, *lest peradventure I may sleep death*,” Psalm xiii. 3. Again, “The cords of death encompassed me, and the cords of hell,” xviii. 5. Again, “As cattle they shall be set in hell, *Death shall feed upon them*,” Psalm xlix. 14. And in the Apocalypse, “I have the keys of hell and of death,” i. 18. Again, “He that overcometh shall not suffer hurt in the *second death*,” Apoc. ii. 11. Again, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain *which are ready to die*,” Apoc. iii. 1, 2. And in Matthew, “The people which sat in darkness have seen a great light, and *to them that sat in the region and shadow of death*, hath light arisen,” iv. 16. And in John, “He who heareth my word, and believeth on him who sent me, shall have eternal life, and shall not come into judgment, but *hath passed from death to life*,” v. 24. Again, “I go away, and ye shall seek me, and

(*) In our English version of the Bible this passage is rendered, “He will swallow up death *in victory*,” but the Hebrew, which is here rendered *in victory*, signifies also *continually*, or *for ever*, and is so rendered by Schmidius and others.

"*ye shall die in your sins*; for unless ye believe that I am, *ye shall die in your sins*; if any one keep my word, *he shall never see death*," viii. 21, 24, 51, 52. Inasmuch as death signified damnation, therefore it was forbidden those who were of the representative church, to touch the dead, and if they touched they were to be unclean, and were to be cleansed, Ezech. xlv. 25. Levit. xv. 31. Chap. xxi. 1. Chap. xxii. 8. Numb. vi. 6 to 12. Chap. xix. 11 to the end.

6120. "And Joseph said"—that hereby is signified the internal principle from which reply was made, appears from the representation of Joseph, as denoting the internal principle, see above; that reply is denoted, is evident.

6121. "Give your cattle, and I will give to you for your cattle"—that hereby is signified that they should offer the goods of truth, and should be sustained, appears from the signification of cattle, as denoting the goods of truth, see n. 6016, 6045; and from the signification of giving for them, viz. bread, as denoting the support of spiritual life, see above, n. 6118.

6122. "If silver hath failed"—that hereby is signified if truth be no longer conspicuous to them, appears from the signification of silver failing, as denoting a defect of truth, thus that truth is no longer conspicuous, see above, n. 6116, 6119. Truth is said to be non-conspicuous, because truth in a state of desolation appears as if it fled away; howbeit it is present, for all truth and good, which at any time have been given by the Lord to man, to a spirit, and to an angel, remain, and nothing is taken from them, but in a state of desolation they are obscured by the proprium (selfhood,) so as not to appear. Howbeit, when a state of light returns, they are made present and conspicuous; hence it is evident what is meant by truth not conspicuous.

6123. "And they caused their cattle to come to Joseph"—that hereby are signified the goods of truth that they were offered, appears from the signification of causing to come, as denoting to be offered; and from the signification of cattle, as denoting the goods of truth, see n. 6016, 6045.

6124. "And Joseph gave them bread"—that hereby is signified support as to spiritual life, appears from the signification of giving bread, as denoting the support of spiritual life, see above, n. 6118.

6125. "For the horses"—that hereby are signified scientifics from the intellectual principle, appears from the signification of horses, as denoting things intellectual, see n. 2760, 2761, 2762, 3217, 5321; and whereas they are predicated of Egypt, by which scientifics are signified, horses here denote scientifics.

from the intellectual principle. It may be expedient to say what is meant by scientifics from the intellectual principle; man hath an intellectual principle, and he hath a will-principle, and this not only in his internal man, but in his external; the intellectual principle appertaining to man is increased and grows from infancy to his age of manhood, and consists in a view of things from such things as are of experience and of science, also in a view of causes from effects, and likewise of consequences from a connection of causes; thus the intellectual principle consists in a comprehension and perception of such things as relate to civil and moral life. It exists by virtue of the influx of light from heaven, wherefore every man as to the intellectual principle may be perfected; the intellectual principle is given to every one according to application, according to life, and according to his peculiar turn of mind, nor is it wanting to any, if the mind be sane; and it is given to man for an end, that he may be in freedom and choice, that is, in the freedom of choosing good or evil; unless he hath an intellectual principle, such as hath been described, he cannot do it of himself, thus neither could any thing be appropriated to him. It is further to be noted, that man's intellectual principle is what receives the spiritual, so that it is a recipient of spiritual truth and good; for nothing of good, that is, of charity, and nothing of truth, that is, of faith, can be insinuated into any one, who hath not an intellectual principle, but they are insinuated according to his intellectual principle; on which account also man is not regenerated by the Lord, until he arrives at adult age, when he hath an intellectual principle, before which period the good of love and the truth of faith fall as seed into ground altogether barren; and when man is regenerated, then his intellectual principle performs this use, to see and perceive what good is and thence what truth is, for the intellectual principle transfers those things, which are of the light of heaven, into those things which are of the lumen of nature, whence the former things appear in the latter as the interior affections of man in a face void of simulation. And inasmuch as the intellectual principle performs this use, therefore in the word in many passages, where the spiritual principle of the church is treated of, it's intellectual principle is also treated of, on which subject, by the divine mercy of the Lord, we shall speak elsewhere. From these considerations it may now be manifest what is meant by scientifics from the intellectual principle, viz, that they mean the scientifics which confirm those things that a man intellectually apprehends and perceives, whether they be
evil

evil or good; these scientifics are what are signified in the word by horses from Egypt, as in Isaiah, "Wo to them that go down
 "to Egypt for help, and *stay on horses*, and trust in chariots,
 "because they are many, and *on horsemen* because they are ex-
 "ceedingly strong, and look not to the holy one of Israel, and
 "do not seek Jehovah," xxxi. 1, 3, where horses from Egypt
 denote scientifics from a perverse intellectual principle. And
 in Ezechiel, "He rebelled against him, sending his ambassadors
 "into Egypt, *to give him horses*, and much people; shall he
 "prosper, shall he that doeth this be delivered," xvii. 15, where
 horses from Egypt denote also scientifics from a perverse intel-
 lectual principle, which are consulted in the things of faith,
 whilst the word, that is, the Lord, is not believed but from
 them; thus it is never believed, for in a perverse intellectual
 principle there reigns a negative principle. That such scienti-
 fics were destroyed, is represented by the horses and chariots of
 Pharaoh being drowned in the red sea; and whereas the above
 things are signified by horses, and false doctrinals by chariots,
 therefore horses and chariots are so often mentioned on the oc-
 casion, see Exod. xiv. 17, 18, 23, 26, 28; and hence in the
 Song of Moses and Miriam it is said, "*The horse of Pharaoh*,
 "and also his chariot, went in, and also *his horsemen*, into the
 "sea; but Jehovah caused the waters of the sea to return upon
 "them. Sing ye to Jehovah, because in exalting he hath ex-
 "alted himself, the horse and his rider he hath cast into the sea,"
 Exod. xv. 1, 19, 21. Similar scientifics are also signified by
 what was prescribed to the king over Israel, in Moses, "If they
 "desire a king, from the midst of the brethren a king shall be
 "set over them: *only let him not multiply to himself horses*, nor
 "bring the people back into Egypt, *to multiply horses*," Deut.
 xvii. 15, 16: a king represented the Lord as to the divine truth,
 n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966,
 5044, 5068, thus as to intelligence, for this, when genuine, is
 from the divine truth; that intelligence ought to be procured
 by the word, which is divine truth, but not by scientifics from
 man's own intellectual principle, is signified by the injunction
 that the king should not multiply horses, and should not bring
 back the people into Egypt to multiply horses.

6126. "And for the cattle of the flock, and for the cattle of
 "the herd"—that hereby are signified the interior and exterior
 goods of truth, appears from the signification of flock, as denot-
 ing interior goods, and from the signification of herd, as denoting
 exterior goods, see n. 5913; and whereas they are goods of truth
 which are signified, it is said cattle of the flock, and cattle of
 the

the herd, cattle denoting the good of truth, see n. 6016, 6045, 6049.

6127. "And for the asses"—that hereby are signified things of service, appears from the signification of asses, as denoting things of service, see n. 5958, 5959.

6128. "And provided them with bread for the cattle"—that hereby is signified support by the influx of good from the internal principle, appears from the signification of providing with bread, or giving them bread, as denoting the support of spiritual life, see above, n. 6118; and from the representation of cattle, as denoting the good of truth, see just above, n. 6126; and from the representation of Joseph, who provided them, as denoting the internal principle, see above; that it was by an influx of good from the internal principle, follows of course, because all support of spiritual life in the natural principle is effected by influx from the internal, that is, through the internal from the Lord. Inasmuch as mention is so frequently made of influx, and possibly few know what is meant by influx, it may be expedient to say somewhat on the subject. What influx is, may be evident from a comparison of such things in nature as flow-in, as from the influx of heat from the sun into all things of the earth, whence comes vegetative life, and from the influx of light into the same things, whence comes what is of aid to vegetative life, and whence besides come colours and beauties; in like manner from the influx of heat into the extreme parts of our bodies, also of light into the eye; again, from the influx of sound into the ear, and so forth. Hence may be comprehended what the influx is of life from the Lord, who is the Sun of heaven, from whom comes the heat which is love, and the spiritual light which is faith; the influx itself is also manifestly sensible, for heavenly heat, which is love, makes the vital heat which is in man, and heavenly light, which is faith, makes the intellectual light which is in man; but they vary according to receptions.

6129. "In this year"—that hereby is signified the period of that state, appears from the signification of year, as denoting an entire period from beginning to end, see n. 2906.

6130. "And this year was ended"—that hereby is signified desolation after the period of this state, appears from the signification of the year being ended in the present case, as denoting after the period of this state; that year denotes the period of an entire state, see just above, n. 6129. That desolation was after that period, is evident from what now follows.

6131. "And they came to him in another year"—that hereby

is signified the beginning of a following state, appears from what goes before, thus without further explication.

6132. "And said to him, we will not conceal from the Lord"—that hereby is signified that it was known to the internal principle, appears from the signification of saying, as denoting perception, see above, n. 6063; and from the representation of Joseph, who is here the Lord, as denoting the internal principle spoken of heretofore; and from the signification of not concealing from him, as denoting to be known; the reason why not concealing, in the internal sense, denotes to be known, is, because every thing which exists and is done in the natural principle, is known to the internal, inasmuch as the natural principle derives thence whatsoever it hath, and therefore nothing can be concealed from it; nevertheless it is so expressed in the external sense, especially the historical; as also when the Lord speaks to man, he first questions him concerning the thing at the time in agitation, as the angel of Jehovah questions Hagar, Gen. xvi. 7, 8; and Abraham, Gen. xviii. 9; and Moses, Exod. iv. 2: neither is the external (man) otherwise satisfied, for he doth not believe a thing to be known unless he utters it.

6133. "That indeed the silver is consumed"—that hereby is signified truth not conspicuous by reason of the desolation, appears from what was said above, n. 6116, where like words occur.

6134. "And the cattle of the beast to the Lord"—that hereby is signified the good of truth in like manner, appears from the signification of the cattle of the beast, or of the cattle of the flock and herd, as denoting the interior and exterior good of truth, see above, n. 6126; that this in like manner was no longer conspicuous by reason of the desolation, is evident from what was said just above concerning silver, n. 6133.

6135. "There is not left before the Lord (any thing) except "our body and our ground"—that hereby is signified that the receptacles of good and of truth were altogether desolated, appears from the signification of body, as denoting a receptacle of good, of which we shall speak presently; and from the signification of ground, as denoting a receptacle of truth; the reason why ground denotes a receptacle of truth is, because it receives seeds, and by the seeds which are sown in it, are signified specifically those things which are of faith derived from charity, thus which are of truth derived from good, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, hence ground denotes a receptacle of truth; see also what was before said and shewn concerning ground, n. 566, 1068, 3671; that those receptacles were desolated,

lated, is signified by there not being left before the Lord (any thing) besides. Body in the genuine sense signifies the good which is of love, and ground the truth which is of faith; when truths and the goods of truth, which are signified by silver and cattle, are no longer conspicuous on account of desolation, then by body is signified only a receptacle of good, and by ground a receptacle of truth. The ground or reason why body in the genuine sense signifies the good which is of love is, because the body, or whole man, which is meant by the body, is a receptacle of life from the Lord, thus a receptacle of good, for the good of love makes the very life itself in man; for the vital heat, which is love, is the very vital heat itself, and unless this heat be in man, he is something dead; hence then it is, that by body in the internal sense is meant the good of love. And although celestial love doth not appertain to man, but infernal love, the inmost of his life is notwithstanding from celestial love, for this love continually flows-in from the Lord, and constitutes with man vital heat in it's beginning, but in it's progress it is perverted by the man, whence comes infernal love, and from this an unclean heat. That body in the genuine sense denotes the good of love, may appear manifest from the angels, inasmuch as from them, when they are presented near, there exhales love, insomuch that you would believe them to be nothing but love, and this from their whole body; the body also appears bright and lucid by virtue of the light thence derived, for the good of love is like a flame, which emits from itself a light, which light is the truth of faith thence derived. Since therefore the angels in heaven are of such a quality, what must the Lord himself be, who is the source of all the love appertaining to the angels, and whose divine love appears as a sun, from which the universal heaven hath it's light, and all the inhabitants thereof their heavenly heat, that is, love, consequently life! the Lord's divine human (principle) is what so appears, and from which all those things are derived; hence may be manifest what is meant by the Lord's body, viz. that it means the divine love, in like manner as his flesh, see n. 3813; the Lord's body itself also, when glorified, that is, when it was made divine, is nothing else; what other sentiments can be entertained of the divine (being or principle,) which is infinite? From these considerations it may be known, that by the body in the holy supper, nothing else is understood than the Lord's divine love towards the universal human race, concerning which it is thus written in the Evangelists, "Jesus taking bread, and blessing, brake and gave to the disciples, and said, take, eat, *this is my body*," Matt. xxvi. 6. Mark

Mark xiv. 21. Luke xxii. 19 ; this is my body, he said of the bread, because by bread is also signified the divine love, n. 276, 680, 2165, 2167, 3464, 3478, 3735, 4735, 5915. The divine love is also signified by the Lord's body in John, "Jesus said, "dissolve the temple, and in three days I will raise it up again: "but he spake of *the temple of his body*," ii. 19, 21 ; the temple of the body is the divine truth from the divine good ; that temple denotes the Lord as to the divine truth, see n. 3720. And whereas body in the supreme sense is the divine good of the Lord's divine love, hence it is that all, who are in heaven, are said to be in the Lord's body. That the Lord's body is divine good, is manifest also from these words in Daniel, "I lifted up "mine eyes, and saw, and behold one man clothed in linen, "whose loins were girded with gold of Uphaz, and his body was "as Tarshish, and his countenance as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet "as the brightness of polished brass, and the voice of his words "as the voice of a multitude," x. 5, 6 ; by gold of Uphaz with which the loins were girded, by the appearance of lightning which the countenance presented, by the torches of fire which the eyes resembled, and by the brightness of brass which was of the arms and feet, are signified the goods of love, that gold is the good of love, see n. 113, 1551, 1552, 5658 ; that fire is the same good, see n. 934, 4906, 5215 ; and as fire is that good, so also is lightning ; that brass is the good of love and charity in the natural principle, see n. 425, 1551 ; by Tarshish, as the rest of the body appeared, viz. the middle of the body between the head and loins, is signified the good of charity and faith, for Tarshish is a sparkling precious stone.

6136. "Wherefore shall we die to thine eyes both we and "also our ground"—that hereby is signified if they should be desolated, that there would no longer be spiritual life from the internal principle, appears from the signification of the words "to thine eyes," as denoting under the internal principle, for by Joseph, to whom these words were spoken, is represented the internal principle ; and from the signification also of the words, "both we and also our ground," as denoting the receptacles of good and truth, as above, n. 6135, thus the receptacles of spiritual life ; those receptacles are said to die, when there is not any thing of spiritual life within ; for by dying is signified desolation, that is, the privation of good and truth, which principles constitute spiritual life.

6137. "Buy us and our ground for bread"—that hereby is signified the appropriation of both, that they might be sustained with

with good, appears from the signification of buying, as denoting appropriation, see n. 4397, 5374, 5397, 5406, 5410, 5426; and from the signification of us and our ground, as denoting the receptacles of good and truth, see above, n. 6135, 6136, thus both principles; and from the signification of the expression "for bread," as denoting support from good; the reason why bread denotes the good both of love and of faith is, because by it is meant also all food in general, n. 6118.

6138. "And we will live we and our ground servants to Pharaoh"—that hereby is signified a total submission, appears from the signification of we and our ground, as denoting the receptacles of good and of truth, see just above, n. 6135, 6136, 6137; and from the signification of servants, as denoting to be without freedom, grounded in the proprium, see n. 5760, 5763, thus denoting total submission. By receptacles are meant the very essential forms of man, for men are nothing else but forms receptive of life from the Lord, and those forms are such, in consequence of what is hereditary and actual, that they refuse to admit the spiritual life which is from the Lord; when these receptacles are so far renounced, as to have no longer any freedom grounded in the proprium, there is a total submission; man, who is regenerating, is at length so far reduced by repeated desolations and supports, that he no longer willeth to be his own, but the Lord's, and when he is made the Lord's, he comes into that state, that when he is left to himself, he grieves and is seized with anxiety, and when he is exempted from this state, he returns into his satisfaction and blessedness; in such a state are all the angels. The Lord, with a view to render any one blessed and happy, wills a total submission, that is, that he should not be partly his own, and partly the Lord's, for in such case there are two Lords, whom man cannot serve at the same time, Matt. vi. 24; a total submission is also meant by the Lord's words in Matthew, "Whosoever loveth father and mother above me, is not worthy of me; and whosoever loveth son and daughter above me, is not worthy of me," x. 37; by father and mother are signified in general those things which are of man's proprium as grounded in what is hereditary, and by son and daughter those things which are of man's proprium as grounded in what is actual. Man's proprium is also signified by soul in these words, "He who loveth his soul shall lose it, but he who hateth his soul in this world, shall save it unto life eternal. If any man minister to me, let him follow me, and where I am, there shall also my minister be," John xii. 25, 26; a total submission is also signified by the Lord's

Lord's words in Matthew, "Another disciple said, Lord, permit me first to go and bury my father. But Jesus said unto him, follow thou me, and let the dead bury their dead," viii. 21, 22. That submission must be total, appears manifest from the primary precept of the church, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with all thy strength; this is the primary precept," Mark xii. 30; thus, inasmuch as love to the Lord doth not come from man, but from the Lord himself, therefore the whole heart, the whole soul, the whole mind, and all the strength, which are recipients, must be the Lord's, consequently submission must be total. Such is the submission which is here signified by the words, "We will live and our ground servants to Pharaoh," for by Pharaoh is represented the natural principle in general, which is under the guidance and government of the internal celestial principle, in the supreme sense under the guidance and government of the Lord, who in that sense is Joseph.

6139. "And give seed"—that hereby is signified influx of the good of charity and of the truth of faith, appears from the signification of seed, as denoting the good of charity and the truth of faith, see n. 1025, 1447, 1610, 1940, 2848, 5038, 3310, 3373; that to give those principles denotes influx, is evident, because they come into man by influx from the Lord.

6140. "And we shall live and not die"—that hereby is signified spiritual life thence derived, and no longer fear of damnation, appears from the signification of living, as denoting spiritual life, see n. 5890; and from the signification of dying, as denoting damnation, see n. 6119, in the present case the fear of damnation, because in a state of desolation, when man is regenerating, there is not damnation, but the fear of damnation.

6141. "And the ground will not be vastated"—that hereby is signified that the mind will be cultivated with the scientifics of the church, appears from the signification of ground, as denoting the receptacle of truth, see above, n. 6135, 6136, 6137; the receptacle itself is the mind, in the present case the natural mind, because the ground of Egypt; and from the signification of being vastated, as denoting to be without truth conspicuous, in the present case without the scientifics of the church, for by the Egyptians are signified the scientifics of the church, see n. 4749, 4964, 4966, 6004, which also are natural truths. That the land of Egypt denotes the natural mind where scientifics are,

see n. 5276, 5278, 5280, 5288, 5301, wherefore the ground of Egypt denotes that mind specifically; hence then by the ground not being vastated, is signified the mind, that it should be cultivated with scientifics.

6142. "And Joseph bought all the ground of Egypt for "Pharaoh"—that hereby is signified that he appropriated to himself the whole natural mind where the scientifics are, and placed it under general guidance and government, appears from the representation of Joseph, as denoting the internal principle frequently spoken of above; and from the signification of buying, as denoting to appropriate to himself, see n. 4397, 5374, 5397, 5406, 5410, 5426; and from the signification of the ground of Egypt, as denoting the natural mind where scientifics are, see n. 6141; and from the representation of Pharaoh, as denoting the natural principle in general, see n. 5460, 5799, 6015; thus buying those things for Pharaoh denotes, that they were placed under general guidance and government in the natural principle.

6143. "And the Egyptians sold every one his field"—that hereby is signified the abdication and subjection of all things which are serviceable to the church, appears from the signification of selling, as denoting to alienate so as to be no longer his property, see n. 4098, 4752, 4758, 5886, thus to abdicate and make subject; and from the signification of field, as denoting doctrine which is of the church, and in a general sense the church, see n. 368, 2971, 3310, 3766; hence it is evident, that by the Egyptians selling every one his field, is signified the abdication and subjection of all things which are serviceable to the church.

6144. "Because the famine prevailed over them"—that hereby is signified because there was desolation even to despair, appears from the signification of famine, as denoting desolation as to those things which are of the church, see n. 5415, 5576; and when this is said to prevail, it denotes despair, as n. 5279, for the of last desolation is despair. There are several reasons why despair is the last desolation and temptation, n. 5279, 5280, of which it is allowed only to adduce the following; by despair is produced an effectual and sensible acknowledgment, that nothing of truth and good is from self, and that men are of themselves damned, but are delivered by the Lord from damnation, and that salvation flows-in by truth and good. Despair is on this further account, that the satisfaction of life, which is from the Lord, may be made sensible; for they, who come out of that state, are like condemned criminals set at liberty from prison.

son. By desolations and temptations also, states contrary to heavenly life are perceived, and hence is impressed a sense and perception of the satisfaction and happiness of heavenly life; for the sense and perception of what is satisfactory and happy cannot be derived from any other source than from relation to things contrary; to the intent therefore that full relations may be had, desolations and temptations are brought to the utmost pitch, that is, to despair.

6145. "And the land was for Pharaoh"—that hereby is signified that all things were subjected to the natural principle which was under the guidance and government of the internal, appears from the signification of the land being for him, as denoting the appropriation and subjection of all things which are signified by the land; and from the representation of Pharaoh, as denoting the natural principle in general, see n. 5460, 5799, 6015, into which are collated the scientifics which are signified by Egypt, n. 6115; the reason why it is under the guidance and government of the internal principle is, because the whole natural principle, both in general and in part, as being under the guidance and government of the internal principle, is signified by Joseph being ruler over all the land of Egypt, and also by his being governor over the house of Pharaoh, Gen. xli. 40, 41, 42, 43; and Chap. xlv. where are these words, "Joseph said to his brethren, God hath set me for a father to Pharaoh, and for a lord to all his house, and I bear rule in all the land of Egypt," verse 8; hence then it is, that it is said of the natural principle, which is under the guidance and government of the internal.

6146. "And he translated that people to cities"—that hereby is signified that he referred scientific truths to doctrinals, appears from the signification of people, as denoting truths, see n. 1259, 1260, 3295, 3581, in the present case scientific truths, because they are predicated of the people of Egypt; and from the signification of cities, as denoting doctrinals, see n. 402, 2450, 3216, 4492, 4493; hence now to translate the people to cities, denotes to refer scientific truths to doctrinals. This follows from what goes before, viz. from this, that truths were referred to the general (or common) principle in the natural, n. 6115; for doctrinals are the general (or common) things to which truths are referred; for the doctrine of the church is digested under it's heads, and every head is a general (or common principle) of the church. Hence also the people was translated to the cities by Joseph, that thereby might be represented the relation

relation of truths to general (or common principles,) thus to doctrinals.

6147. "From the end of the border of Egypt and to the end thereof"—that hereby is signified extension through the whole natural principle where scientifics are, appears from the signification of the expression, "from the end of the border to the end thereof," as denoting extension through the whole; and from the signification of Egypt, as denoting the scientific in the natural principle, frequently spoken of above, and hence the natural principle where scientifics are; for the natural principle is what contains, and scientifics are what are contained, hence by Egypt is signified both what contains and what is contained, that is, both the natural principle and the scientific; wherefore also by Pharaoh king of Egypt is signified the natural principle in general, n. 5460, 5799, and also the scientific principle in general, n. 6015; also by the land of Egypt the natural mind, n. 5276, 5278, 5280, 5288, 5301.

6148. "Only the ground of the priests he did not buy"—that hereby is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself, appears from the representation of Joseph, of whom these things are said, as denoting the internal principle, concerning which see above; and from the signification of ground, as denoting the receptacle of truth, see above, n. 6135, 6136, 6137, in the present case the faculty of receiving good, for the faculty is the receptibility, which must be in it, that a receptacle may be a receptacle; this faculty comes from good, that is, by good from the Lord; for unless the good of love flowed-in from the Lord, no man would have the faculty of receiving either truth or good; it is the influx of the good of love from the Lord, which causes all things within man to be disposed for reception. That the faculty of receiving good is from the natural principle, is signified by the ground being in Egypt, for by Egypt is signified the natural principle as to scientifics, n. 6142; and from the signification of priests, as denoting good, of which we shall speak presently; and from the signification of not buying, as denoting that those faculties were not appropriated to himself, as he appropriated to himself truths and the goods of truth with their receptacles, which was done by desolations and supports, by reason that those faculties were from himself, that is, from the internal principle; hence it is that by these words, "only the ground of the priests he did not buy," is signified that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself.

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The case herein is this; the faculties of receiving good and truth, which appertain to man, are immediately from the Lord, nor doth any aid to procure them to himself come from man; for man is always kept in the faculty of receiving good and truth, and by virtue of that faculty he hath understanding and will; but the reason why he doth not receive is, because he turns himself to evil, in which case the faculty indeed remains, but the passage to the thinking and sensitive principle is shut up against it, on which account the faculty of seeing truth and of being made sensible of good so far perishes, as man turns himself to evil, and confirms himself therein by life and faith. That man contributes nothing at all to the faculty of receiving good and truth, is known from the church doctrine which teaches, that nothing of truth which is of faith, and nothing of good which is of charity, comes from man, but from the Lord; nevertheless man can destroy that faculty in himself. Hence then it may appear manifest how it is to be understood, that the internal principle from the natural procured to itself the faculties of receiving good, because they are from itself. The reason why it is said from the natural principle is, because the influx of good from the Lord is effected through the internal into the natural principle from the Lord, in which principle, when the faculty of receiving is procured, then there is influx, for then there is reception, see n. 5828. In regard to goods being signified by priests, it is to be noted, that there are two principles which proceed from the Lord, viz. good and truth; the divine good was represented by priests, and the divine truth by kings; hence it is that by priests are signified goods, and by kings truths. Concerning the priesthood and the royalty, which are predicated of the Lord, see n. 1728, 2015, 3670. Those two, viz. the priesthood and the royalty, in the ancient representative church, were conjoined in one person, by reason that the good and truth, which proceed from the Lord, are united; and they are also conjoined in heaven as appertaining to the angels. The person, in which those two principles in the ancient church were conjoined, was called Melchizedek, or king of justice; which may be manifest from the Melchizedek who came to Abraham, of whom it is thus written, "Melchizedek the king of Salem brought forth bread and wine, and he was priest to the Most High God; and he blessed Abraham," Gen. xiv. 18, 19; that he represented the Lord as to each principle, is evident from this consideration, that he was a king and also a priest, and that he was allowed to bless Abraham, and offer him bread and wine, which also at that time were symbols of the

the good of love and the truth of faith. That he represented the Lord as to each principle, is further evident from David, "Jehovah swear, and he will not repent, thou art a priest for ever, according to the manner of Melchizedeck," Psalm cx. 4, which words were spoken of the Lord; according to the manner of Melchizedeck denotes that he was both a king and a priest, that is, in the supreme sense, that from him proceeds divine good and divine truth together. Inasmuch as a representative church was instituted amongst the posterity of Jacob, therefore also in one person conjointly was represented the divine good and divine truth, which proceed united from the Lord; but on account of the wars, and on account of the idolatry of that people, in the beginning those principles were divided, and they who reigned over the people were called leaders, and afterwards judges; and they who officiated in holy things, were called priests, and were of the seed of Aaron, and Levites; but afterwards those two principles were conjoined in one person, as in Eli and in Samuel; yet whereas the people were such, that a representative church could not be established amongst them, but only a representative of a church, by reason of the idolatrous principle which prevailed amongst them, therefore it was permitted that those principles should be separated, and that the Lord as to divine truth should be represented by kings, and as to divine good by priests. That this was done in consequence of what was agreeable to the people, but not from the good pleasure of the Lord, is manifest from the word of Jehovah to Samuel, "Obey thou the voice of the people in all that they have said to thee, since they have not rejected thee, but have rejected me, that I should not reign over them; and thou shalt declare to them the right of a king," 1 Sam. viii. 7 to the end; Chap. xii. 19, 20. The reason why those two principles were not to be separated is, because the divine truth separated from the divine good damns every one; whereas the divine truth united to the divine good saves; for from the divine truth man is damned to hell, but by the divine good he is delivered thence, and is elevated into heaven; salvation is of mercy, thus from the divine good; but damnation is, when man refuses mercy, and thus rejects from himself the divine good, whence he is left to judgment from truth. That kings represented the divine truth, may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068. That priests represented the Lord as to divine good, and that hence by priests is signified good, may be manifest from all those things in the internal sense which were instituted concerning the priesthood, when

Araon

Aaron was chosen, and afterwards the Levites; as that the high priest should alone enter into the Holy of Holies, and there minister; that the holy things of Jehovah should be for the priest, Levit. xxiii. 20. Chap. xxvii. 21; that they should not have part and inheritance in the land, but that Jehovah should be their part and inheritance, Numb. xviii. 20. Deut. x. 9. Chap. xviii. i.; that the Levites were given to Jehovah instead of the first-born, and that they were given by Jehovah to Aaron, Numb. iii. 9, 12, 13, 40 to the end; Chap. viii. 16 to 19; that the high-priest with the Levites should be in the midst of the camp, when they pitched and when they journeyed, Numb. i. 50 to 54. Chap. ii. 17. Chap. iii. 23 to 38. Chap. iv. 1 to the end; that no one of the seed of Aaron, in whom was any spot, should come near to offer burnt-offerings and sacrifices, Levit. xxi. 17 to 20; besides many more passages, as Levit. xxi. 9, 10, 11, 12, 13, and elsewhere. All these things represented in the supreme sense the divine good of the Lord, and hence in a respective sense the good which is of love and charity. But the garments of Aaron, which were called the garments of holiness, represented the divine truth from the divine good, concerning which garments, by the divine mercy of the Lord, more will be said in the explications upon what is written in Exodus. Inasmuch as truth is signified by kings, and good by priests, therefore kings and priests in the word are frequently named together, as in the Apocalypse, "Jesus Christ hath made us *kings and priests* to God and his father," Apoc. i. 6. Chap. v. 10; kings are said to be made from the truth which is of faith, and priests from the good which is of charity, thus truth and good, with those who are in the Lord, are conjoined, as they are in heaven, agreeable to what was said above, and this is meant by being made kings and priests. So in Jeremiah, "It shall come to pass in that day, the heart of *the king* and of the princes shall perish, and *the priests* shall be amazed, and the prophets shall wonder," iv. 9. Again, "The houses of Israel are ashamed, *their kings* themselves, their princes, and *their priests*, and their prophets," ii. 26. Again, "*The kings of Judah*, the princes, *the priests* and prophets, and the inhabitants of Jerusalem," viii. 1; in these passages kings denote truths, princes primary truths, n. 1486, 2089, 5044, priests denote goods, and prophets those who teach, n. 2534. It is moreover to be noted, that it is evident from a similar law concerning the fields of the Levites, that Joseph's not buying the ground of the priests was a representative that all the faculty of receiving truth and good is from the Lord; the law is thus expressed

pressed in Moses, "*The field of the suburb of the cities of the Levites shall not be sold, because it is an eternal possession to them,*" Levit. xxv. 34; by this is meant in the internal sense, that no man ought to claim to himself any thing of the good of the church, which is the good of love and charity, because it is from the Lord alone.

6149. "Because the portion was appointed to the priests by Pharaoh"—that hereby is signified that on that account it was ordained by the natural principle, which was under the guidance and government of the internal, appears from the signification of an appointed portion, as denoting what is ordained (made orderly;) and from the representation of Pharaoh, as denoting the natural principle in general, see n. 5460, 5799, 6015; and inasmuch as that ordination in the natural principle comes from the internal, therefore it is added, which was under the guidance and government of the internal, which was also represented by Joseph being governor over all Egypt, and also over the house of Pharaoh, see n. 6145.

6150. "And they did eat their appointed portion which Pharaoh had given them"—that hereby is signified that goods did not appropriate to themselves more than according to ordination (orderly arrangement,) appears from the signification of eating, as denoting to appropriate to themselves, see n. 3168, 3513, 3596, 3832, 4745; and from the signification of the appointed portion, as denoting what was ordinate, as just above, n. 6149; thus by eating the appointed portion is signified, that goods did not appropriate to themselves more than according to ordination; that it was from the natural principle, which is represented by Pharaoh, that is, in the natural principle under the guidance and government of the internal, may be seen also just above, n. 6149.

6151. "On this account they did not sell their ground"—that hereby is signified that therefore they had no need to abdicate and submit them, appears from the signification of selling, as denoting to abdicate, see above, n. 6143, thus to submit, for what is abdicated, is submitted to another; and from the signification of their ground, viz. the ground of the priests of Egypt, as denoting the faculty of receiving good in the natural principle, see also above, n. 6148; that *therefore they had no need*, viz. to abdicate and submit them, is signified by the expression *on this account they did not*.

6152. "And Joseph said to the people"—that hereby is signified influx of the internal principle into scientific truths, appears from the signification of saying, as denoting perception, see

see n. 6063, and because it is predicated of the internal principle, which is Joseph, it denotes influx, for what is perceived in the external principle, flows-in from the internal; and from the representation of Joseph, as denoting the internal principle, see frequently above; and from the signification of the people, as denoting scientific truths, see n. 6146.

6153. "Behold I have bought you to-day, and your ground for Pharaoh"—that hereby is signified that he procured those things to himself, and subjected them to the general principle in the natural, which was under the guidance and government of the internal principle, appears from the signification of buying, as denoting to appropriate and to procure, see n. 4397, 5374, 5397, 5406, 5410, 5426; and from the signification of ground, as denoting the receptacles of truth, see n. 6135, 6136, 6137; that to subject them to the general principle in the natural, is signified by buying them for Pharaoh, by whom is represented the natural principle in general, see n. 5460, 5799, 6015; it is said, under the guidance and government of the internal principle, according to what was explained above, n. 6145.

6154. "Lo, here is seed for you, and ye shall sow the ground"—that hereby is signified the good of charity and the truth of faith, which were to be implanted, appears from the signification of seed, as denoting truth derived from good, or faith derived from charity, thus both principles, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671; and from the signification of sowing, as denoting to implant; and from the signification of ground, as denoting receptacles, see n. 6135, 6136, 6137; but when truth and good is implanted, the ground no longer signifies a receptacle, but that which is of the church, as a field, n. 566.

6155. "And it shall be in the produce"—that hereby is signified fruit thence derived, appears from the signification of produce, as denoting fruit; for the harvest, which is the produce of the field, is it's fruit.

6156. "And ye shall give a fifth to Pharaoh"—that hereby are signified remains, that they are for the general principle which is under the guidance and government of the internal, appears from the signification of five and of a fifth part, as denoting remains, see n. 5291, 5894; and from the representation of Pharaoh, as denoting the general principle in the natural, as above, n. 6153; it is said, under the guidance and government of the internal principle, for the reason spoken of above, n. 6145. What is meant by remains, may be seen, n. 1050, 1738, 1906,

1906, 2284, 5135, 5897, 5898, viz. that they are goods and truths from the Lord stored up in the interior man; these are remitted into the exterior or natural man, when he is in a state of good, but instantly on his coming into a state of evil, they are drawn back and stored up again; the reason of their being drawn back and stored up again is, lest they should be mixed with evils, and thereby perish. When man cannot be regenerated, remains are in this case well reserved with him in his interiors; but whilst man is regenerating, they are then remitted from the interiors to the exteriors, so far as he is regenerated, the reason whereof is, because by regeneration the interiors are conjoined with the exteriors, and act in unity; and in this case they are first remitted into general principles, and next into particulars; hence, inasmuch, as the regeneration of the natural principle is here treated of in the internal sense, it may be known what is meant by remains being for the general principle in the natural.

6157. "And four parts shall be for yourselves"—that hereby are signified those things which are not yet remains, appears from the signification of four parts, when predicated of what is subtracted from a fifth part, by which are signified remains. n. 6156, as denoting those things which are not yet remains, By four is signified the same as by two, viz. things which are pairs, and which are conjoined, n. 1686, as are good and truth; when these are not yet made remains, they are here signified by four parts; for goods and truths are not made remains until they are appropriated to man, and they are then first appropriated to man, when they are received from affection in freedom.

6158. "For seed of the field"—that hereby is signified for the nourishment of the mind, appears from the signification of seed, as denoting truth and good, thus faith and charity, see above, n. 6154; and from the signification of field, as denoting in a general sense the church, see n. 2971, 3766, and in a particular sense the church with man, thus the man in whom the church is, that is, who receives truth and good; when he is called a field, it is his mind which is meant, for man is man not from the external form, but from his mind, that is, from understanding and will, which constitute the mind, also from the truth of faith and the good of charity, which constitute the still more inward mind; this, viz. the mind, when it is in the genuine sense a man, is nourished and supported by truth and good; and whereas truth and good are signified by seed, nourishment is also signified by it; which is also evident from the words which presently

sently follow, "For your food, and for them in your houses, and for food for your infants." Hence then it is that seed of the field denotes the nourishment of the mind.

6159. "And for your food, and for them in your houses"—that hereby is signified that hence the good of truth may be in all and singular things, appears from the signification of food, as denoting the good of truth, see n. 5410, 5426, 5487, 5582, 5588, 5655; and from the signification of those who were in their houses, as denoting all and singular the things of good derived from truth; thus for food to them in their houses denotes the good of truth in all and singular things. In regard to the good of truth being in all and singular things, the case is this; in proportion as man is regenerated, in the same proportion good insinuates itself into all and singular the things appertaining to him, for the affection of good becomes the universally reigning principle with him, and what reigns universally, reigns also singularly, that is, in all and singular things. This may be manifest from the affection which rules with every one; whatsoever this affection is, it is present in singular the things of his will, and also in singular the things of his thought; and although it doth not always appear to be present in the thought, it nevertheless is in it; the reason why it doth not appear is, because at these moments it is clothed with the affections which are insinuated through objects, and as these affections are put off, so the ruling affection presents itself conspicuous. This cannot better be evidenced than from the case of spirits and angels; the spirits who are evil, or with whom evil bears rule, in all and singular things are evil; even when they speak what is true, and act what is good, for in so doing they intend only to deceive others, by gaining the credit of being good, and thus by beguiling under a semblance of good; when this is the case, it is manifestly heard merely from the tone of their speech, and it is also perceived from their sphere; the angels in heaven, with whom good bears rule, that is, universally reigns, are good in all and singular things, that is, with them good from the Lord shines forth in all and singular things; even if they do any thing of evil in an external form, still it is their end or intention that good may thence come forth. From these considerations it may be manifest, that where good universally reigns, it reigns in all and singular things, and in like manner evil; for the universally reigning principle then first exists, when all and singular things are such, and according to their quality and quantity is the universal principle; for what is called universal,

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is universal from this circumstance, that it is singularly in all things.

6160. "And for food for your infants"—that hereby is signified in those things which are of innocence, appears from the signification of food, as denoting the good of truth, as just above, n. 6159; and from the signification of infants, as denoting innocence, see n. 430, 3183, 5608.

6161. "And they said, thou hast made us alive"—that hereby is signified spiritual life no otherwise nor from any other source, appears from the signification of making alive, as denoting spiritual life, see n. 5890; inasmuch as the subject treated of in what goes before is concerning the vivification or regeneration of the natural principle, and all its process is there described, which is such and no other, therefore it is added, that it is no otherwise, nor from any other source.

6162. "Let us find grace in the eyes of the Lord"—that hereby is signified the will that thus things may be subjected, and humiliation, may appear from this consideration, that those words, after that all things appertaining to them were abdicated, are words of acknowledgment, thus also of the will that they may be so subjected, and thereby that they are words of humiliation. That these things are in those words, is manifest from the state in which they then were, which state is also evident from the series of what goes before and of what follows.

6163. "And we will be servants to Pharaoh"—that hereby is signified that they renounce their proprium (selfhood,) and submit to the natural principle which is under the guidance and government of the internal, appears from the signification of servants, as denoting to be without liberty grounded in the proprium, see n. 5760, 5763, thus to renounce the proprium; and from the signification of being to Pharaoh, as denoting to be submitted to the natural principle which is under the guidance and government of the internal, see n. 6145.

6164. "And Joseph appointed it for a statute"—that hereby is signified a conclusion from consent, appears from the signification of appointing for a statute, as denoting to conclude from consent, for what is appointed for a statute is done from consent on each side, and is referred amongst those things which are ordained from agreement, and thus duly.

6165. "Even to this day"—that hereby is signified to eternity, appears from the signification of the expression "even to this day," as denoting to eternity, see n. 2838, 4304.

6166. "On the ground of Egypt that a fifth should be for
"Pharaoh"

"Pharaoh"—that hereby are signified remains as before, see n. 6156.

6167. "Only the ground of the priests their's alone was not for Pharaoh"—that hereby are signified the faculties of receiving good, that they are immediately from the internal principle, see above, n. 6148. What hath been now said concerning the conjunction of the natural principle with the internal, thus concerning it's regeneration by means, which are repeated desolations and vivifications, must needs appear to the man of the church at this day as somewhat hitherto unheard of; nevertheless the case is really so, and is amongst those things with which even the simple spirits in another life are well acquainted; wherefore when the word is read by man, they who are in the other life, inasmuch as they are in the internal sense of the word, not only perceive all (the above things,) but moreover see innumerable Arcana therein, and such as cannot be expressed by any human speech; what have been adduced are only few respectively.

6168. Verses 27, 28, 29, 30, 31. *And Israel dwelt in the land of Egypt, in the land of Goshen, and they had possession therein; and made themselves fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years, and the days of Jacob, the years of his life, were seven years, and forty and a hundred years. And the days of Israel drew near to die, and he called his son Joseph, and said unto him, if I pray I have found grace in thine eyes, place I pray thy hand under my thigh, and do with me mercy and truth, do not I pray bury me in Egypt. And I will lie with my fathers, and thou shalt carry me out of Egypt, and shalt bury me in their sepulchre; and he said, I will do according to thy word. And he said, swear to me, and he swore to him; and Israel bowed himself on the head of the bed. And Israel dwelt in the land of Egypt,* signifies that spiritual good lived amongst the scientifics which were of the church: in the land of Goshen, signifies in the midst of them: and they had possession therein, signifies given and ordained thus by the internal principle: and they made themselves fruitful and multiplied exceedingly, signifies hence the goods of charity and the truths of faith: and Jacob lived in the land of Egypt, signifies the truth of the natural principle that it was in scientifics: seventeen years, signifies the state there: and the days of Jacob, the years of his life, were seven years, and forty and a hundred years, signifies a general state and it's quality: and the days of Israel drew near to die, signifies the state immediately before regeneration: and he called
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his son Joseph, signifies the presence of the internal principle : and said to him, if I pray I have found grace in thine eyes, signifies desire : place I pray thy hand under my thigh, signifies holy obligation : and do with me mercy and truth, signifies humiliation : bury me not I pray in Egypt, signifies regeneration not in scientifics : and I will lie with my fathers, signifies life such as the ancients had : and thou shalt carry me out of Egypt, signifies that there may be elevation out of scientifics : and bury me in their sepulchre, signifies such regeneration : and he said, I will do according to thy word, signifies that so it shall be done by providence from the divine (Being :) and he said, swear to me, signifies that it may be irrevocable : and he swore to him, signifies that it is irrevocable : and Israel bowed himself on the head of the bed, signifies that he turned himself to those things which are of the interior natural principle.

6169. “And Israel dwelt in the land of Egypt”—that hereby is signified that spiritual good lived amongst the scientifics which are of the church, appears from the signification of dwelling, as denoting to live, see n. 1293, 3384, 3613, 4451 ; and from the representation of Israel, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833 ; and from the signification of the land of Egypt, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301 ; that Egypt signifies the scientifics of the church, may be seen, n. 4749, 4964, 4966, 6004.

6170. “In the land of Goshen”—that hereby is signified in the midst of them, appears from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, see n. 5910, 6028, 6031, 6068 ; thus in the midst of scientifics, because Goshen was the best tract of land in Egypt.

6171. “And they had possession therein”—that hereby is signified given and ordained thus by the internal principle, appears from the signification of possession, as denoting a station of spiritual life, see n. 6103 ; and whereas Joseph gave it them for a possession, verse 11, it signifies that that station was given and ordained by the internal principle ; that this is signified, follows from the series.

6172. “And they made themselves fruitful and multiplied “exceedingly”—that hereby are signified the consequent goods of charity and truths of faith, appears from the signification of making themselves fruitful, as denoting to produce the goods which are of charity ; and from the signification of multiplying, as denoting to produce the truths which are of faith, see n. 43, 55, 913, 983, 2846, 2847 ; for to be made fruitful

fruitful hath reference to fruits, which in the internal sense signify works of charity, and to be multiplied hath reference to a multitude, which in the internal sense is predicated of the truths of faith; for *much* in the word is an expression applied to truths, but *great* to goods.

6173. "And Jacob lived in the land of Egypt"—that hereby is signified the truth of the natural principle that it was in scientifics, appears from the signification of living, as denoting spiritual life, see n. 5890; and from the representation of Jacob, as denoting the truth of the natural principle, see n. 3505, 3509, 3525, 3544, 3599, 3775, 4009, 4234, 4520, 4538; and from the signification of the land of Egypt, as denoting the scientifics of the church, see just above, n. 6169.

6174. "Seventeen years"—that hereby is signified the state there, appears from the signification of seventeen, as denoting from beginning to end, or from the beginning to what is new, see n. 755, 4670; and from the signification of years, as denoting states, see n. 487, 488, 493, 893; thus by seventeen years in this passage, which Jacob lived in Egypt, is signified the beginning of a state of spiritual life in the natural principle amongst scientifics even to its end; that all numbers in the word are significative of things, may be seen, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.

6175. "And the days of Jacob, the years of his life, were seven years, and forty and a hundred years"—that hereby is signified a general state and its quality, may be manifest, if the numbers, seven, forty, and a hundred be unfolded; what seven imply, see n. 395, 433, 716, 728, 881, 5265, 5268; what forty, n. 130, 862, 2272, 2273; and what a hundred, n. 1988, 2636, 4400; but the numbers thus compounded, cannot easily be explained, for they contain more things than can be reduced to a sum, and be expressed to the apprehension; these numbers in general contain an entire state of the thing represented by Jacob, and its quality; these things the angels see in one complex, merely from that number; for all the numbers in the word fall with them into ideas of things; which hath also been evidenced from this circumstance, that occasionally numbers in a long series have been seen by me, and instantly it was said by the angels, that they involved things in a series, concerning which they discoursed amongst themselves; hence also the most ancient people, who were of the celestial church, made a constant computation even from numbers, into which were conveyed celestial things, not so comprehensible to the ideas of the
natural

natural mind. But these, after their times, perished together with the perception of things celestial, nothing remaining but the knowledge of what was signified in general by the simple numbers, as three, six, seven, twelve, but not so what was signified by the compound numbers. But at this day it is not even known that numbers in the word signify any thing except number; wherefore what has been said on the subject will possibly be thought incredible.

6176. "And the days of Israel drew near to die"—that hereby is signified the state presently before regeneration, appears from the signification of drawing near, as denoting to be nigh, thus presently before; and from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and from the representation of Israel, as denoting spiritual good, see above, n. 6169; and from the signification of dying, as denoting to rise again, and to be raised up into life, viz. spiritual life, see n. 3326, 3498, 3505, 4618, 4621, 6036, thus to be regenerated, for he who is regenerated, rises again from spiritual death, and is raised up into new life.

6177. "And he called his son Joseph"—that hereby is signified the presence of the internal principle, appears from the signification of calling to himself, as denoting to make present to himself, thus presence; and from the representation of Joseph, as denoting the internal principle, see frequently above, n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167.

6178. "And said to him, if I pray I have found grace in thine eyes"—that hereby is signified desire, appears from the affection which prevailed in Jacob, when he spake these things with Joseph; this affection is in this form of speech; for the words, "if I pray I have found grace in thine eyes," are merely a form of speech, by which the affection, thus the desire of the will, is expressed, as also above, n. 6162.

6179. "Place I pray thy hand under my thigh"—that hereby is signified a holy obligation, appears from the signification of placing the hand under the thigh, as denoting an obligation by that which is of conjugal love from all the ability, for by hand is signified ability, n. 878, 3091, 4931 to 4937 5338, 5544; and by thigh that which is of conjugal love, see n. 3021, 4277, 4280, 4575, 5050 to 5062. The conjugal principle in the supreme sense is the union of the divine and divine-human in the Lord; hence it is the union of divine good and divine truth in heaven, for what proceeds from the Lord is divine truth from divine good, hence heaven is heaven, and is called a marriage,

marriage, for the conjunction of good and truth there, which proceed from the Lord, is what constitutes it; and whereas the Lord is the good there, and heaven is the truth thence derived, therefore the Lord in the word is called bridegroom, and heaven and also the church is called the bride, for good and truth make a marriage, and their conjunction is what is meant by the conjugal principle; hence it is evident how holy a thing it was to be obliged by the conjugal principle, which was signified by placing the hand under the thigh. From the above marriage, viz. of good and truth, descends genuine conjugal love, concerning which and its sanctity see n. 2727 to 2759.

6180. "And do with me mercy and truth"—that hereby is signified humiliation, appears from the signification of doing mercy, as denoting the good of love, and from the signification of doing truth, as denoting the truth of faith, of which significations we shall speak presently; when these words are spoken, they are words of supplication, thus of humiliation. The reason why doing mercy denotes the good of love is, because all mercy is of love, for he who is principled in love or charity, is also principled in mercy; and in this case love and charity with him become mercy, when a neighbour is in want or misery, and in that state he affords him help; hence it is that by mercy is signified the good of love. The reason why doing truth denotes the truth of faith is, because all truth is of faith, on which account also in the original tongue faith is signified by the same expression. Inasmuch as the good of love and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore this form of speaking was customary amongst the ancients, because it was known to them that the good of love was inseparable from the truth of faith; and this being the case, those two principles are frequently in the word spoken of conjointly, as in Exodus, "Jehovah great in *mercy and truth*," xxxiv. 6. And in the second book of Samuel, "David said to the men of Jabesh, may Jehovah do with you *mercy and truth*," ii. 5, 6. And in the same book, "David said to Ittai the Gittite, return and bring back thy brethren with thee with *mercy and truth*," xv. 20. And in Hosea, "Jehovah hath a controversy with the inhabitants of the earth, because *there is not truth and there is not mercy*, and there is not the knowledge of Jehovah in the earth," iv. 1. And in David, "All the ways of Jehovah are *mercy and truth* to them who keep his covenant," Psalm xxv. 10. Again, "O Jehovah thou wilt not keep thy mercies from me, *thy mercy and thy*

"*thy truth* shall continually guard me," Psalm xl. 11. Again, "The eternal *mercies of Jehovah* will I sing, *thy truth* with my mouth to generation and generation. For I have said, for ever shall *mercy* be builded, in the very heavens thou shalt confirm *thy truth*. Justice and judgment are the support of *thy throne, mercy and truth* stand firm before thy faces," Psalm lxxxix. 1, 2, 14. And again in David, Psalm xxvi. 3. Psalm xxxvi. 6. Psalm lvii. 3, 10. Psalm lxi. 7. Psalm lxxxv. 10. Psalm lxxxvi. 15. Psalm lxxxix. 24, 33. Psalm xcii. 2.

6181. Bury me not I pray in Egypt"—that hereby is signified regeneration not in scientifics, appears from the signification of burying, as denoting resurrection and regeneration, see n. 2916, 2917, 4621, 5551; and from the signification of Egypt, as denoting scientifics, see frequently above. What is meant by regeneration not in scientifics, may be seen in what presently follows, n. 6183.

6182. "And I will lie with my fathers"—that hereby is signified life such as the ancients had, appears from the signification of lying, as denoting life, for to lie is here to be buried with them, and inasmuch as to be buried denotes resurrection and regeneration, to lie with them denotes life, for resurrection is into life, and in like manner regeneration; and from the signification of fathers, as denoting those who were of the ancient and of the most ancient church, see n. 6075, thus denoting the ancients.

6183. "And carry me out of Egypt"—that hereby is signified that there may be elevation out of scientifics, appears from the signification of carry me, as denoting elevation, for from Egypt to the land of Canaan is described as an ascent, whereby is signified elevation, n. 3084, 4539, 4969, 5406, 5817, 6007, so by carrying thither out of Egypt; and from the signification of Egypt, as denoting scientifics, see above. It may be expedient briefly to say what is meant by elevation from scientifics; the regeneration of the natural principle is effected by the insinuation of spiritual life from the Lord through the internal man into the scientifics in that principle; this insinuation hath been treated of in this chapter; but when man is thus regenerated, if he be such, as to be capable of being further regenerated, he is elevated thence to the interior natural principle, which is under the immediate guidance and government of the internal; but if the man be not such, his spiritual life is then in the exterior natural principle. Elevation is effected by a withdrawing from sensuous and scientifics, thus by elevation above them; and in this case the

the man comes into a state of interior thought and affection, thus more interiorly into heaven. They who are in this latter state, are in the internal church, but they who are in the former state, are in the external church, and are represented by Jacob, whereas the others are represented by Israel; to the intent therefore that Jacob may become Israel, and thereby by him as Israel may be represented spiritual good which is in the interior natural principle, thus the internal spiritual church, these things are said.

6184. "And bury me in their sepulchre"—that hereby is signified such regeneration, appears from the signification of burying, as denoting regeneration, see above, n. 6181; thus to be buried in their sepulchre, or in the same sepulchre, denotes such regeneration.

6185. "And he said, I will do according to thy word"—that hereby is signified that so it shall be done, appears from the signification of doing according to the word of any one, as denoting that so it shall be done; the reason why it is added, of providence from the divine (Being,) is, because Abraham, Isaac, and Jacob represented three (things or principles,) but which make one; in the supreme sense, in the Lord, Abraham represented the very divine (principle) itself, Isaac the divine rational, and Jacob the divine natural, n. 3305, 4615, 6098; and in the respective sense with man, the inmost principle which is celestial good, the interior which is spiritual good, and the exterior which is natural good. These are signified by those three in one sepulchre, because by sepulchre is signified resurrection into life and regeneration, n. 2916, 2917, 4621, 5551.

6186. "And he said, swear to me"—that hereby is signified that it may be irrevocable, appears from the signification of swearing, as denoting an irrevocable confirmation, see n. 2842.

6187. "And he sware to him"—that hereby is signified that it was irrevocable, appears from the signification of swearing, as denoting what is irrevocable, see just above, n. 6186.

6188. "And Israel bowed himself on the head of the bed"—that hereby is signified that he turned himself to those things which are of the interior natural principle, appears from the signification of bowing himself, as here denoting to turn himself; and from the signification of bed, as denoting the natural principle, of which we shall speak presently; thus the head of the bed denotes what is superior in the natural principle, that is, what is interior, for by head in the word, where it is named, is
signified

signified what is interior, and this in respect to the body, which is exterior. By his turning himself to those things which are of the interior natural principle, is signified that natural truth, which is Jacob, was elevated to spiritual good, which is Israel, according to what was said and explained above, n. 6183. The ground and reason why bed denotes the natural principle is, because the natural principle is beneath the rational, and serves it as a bed, for the rational principle lies down as it were on the natural, and because the natural is thus spread out underneath, it is therefore called a bed; as also in Amos, "As a shepherd snatcheth out of the mouth of a lion two legs, or a piece of an ear, so shall the sons of Israel that dwell in Samaria be snatched, *in the corner of a bed, and in the extremity of a couch,*" iii. 12; in the corner of a bed denotes the lowest of the natural principle; and in the extremity of a couch denotes in the sensual principle; for by the people Israel, who had Samaria for a metropolis, was represented the Lord's spiritual kingdom; of this it is said, as of the father Israel in this passage, that it is on the head of the bed, for spiritual good, which is represented by the father Israel, is the head of the bed; but when they turn themselves thence to those things which are of the lowest natural principle, and which are of the sensual, it is then said that they are in the corner of the bed and in the extremity of the couch. Again in the same prophet, "They who lie *on beds of ivory*, and stretch themselves out *on their own couches*; but on the breach of Joseph they are not affected with grief," vi. 4, 6; beds of ivory are the pleasures of the lowest natural principle, which are the pleasures of those who are proud; not to be affected with grief on the breach of Joseph, denotes to have no concern about the dissipation of good from the internal principle. So in David, "If I shall enter within the tent of my house, if *I shall ascend upon the couch of my bed,*" Psalm cxxxii. 3; the tent of my house denotes the holy principle of love, n. 414, 1102, 2145, 2152, 3312, 3391, 4128, 4599; to go up on the couch of the bed, denotes upon the natural principle to the truth which is from the good of love. That to enter within the tent of the house, and to ascend on the couch of the bed, is a prophetic (saying,) which without the internal sense cannot be understood, may be manifest to every one.

CONTINUATION OF THE SUBJECT CONCERN-
ING INFLUX, AND CONCERNING THE
COMMERCE OF THE SOUL AND BODY.

6189. *THAT* two angels from heaven, and two spirits from hell, are attendant on man, and that hence he hath communication with each (place,) and also that hence he hath liberty to turn to the one or to the other, was shewn at the close of the chapters xlv. and xlv; but that all and singular things appertaining to man flow in according to his liberty, evil from hell, and good from heaven, that is, through heaven from the Lord, is what man is ignorant of, and therefore possibly he will scarce believe it.

6190. Inasmuch as the subject treated of is concerning influx, and this word is so often mentioned, it may be expedient previously to say what influx is. The meaning of spiritual influx cannot better be evidenced than by natural influxes, which exist and appear in the world, as by the influx of heat from the sun into all things of the earth, with all variety according to the seasons of the year and the climates of the earth; and by the influx of light into the same things, with all variety likewise according to the times of the day and also of the year, in a different manner also according to climates. From the influx of heat from the sun into all things of the earth, whence comes vegetative life, and from the influx of light into the same things, whence comes what aids that life, and also colours and appearances of beauties, in like manner from the influx of sound into the ear, and from others of a similar kind, it may be comprehended what is the influx of life from the Lord, who is the Sun of heaven, from whom comes the heavenly heat which is the good of love, and the heavenly light which is the truth of faith; the influx of these principles is also manifestly felt, for the heavenly heat, which is love, makes the vital heat which is in man, and the heavenly light, which is truth, makes his understanding, for the truth which is of faith, which proceeds from the Lord, enlightens his intellectual principle; but in both cases with much variety, for the effect produced is according to reception on the part of man.

6191. That man is ruled of the Lord by angels and spirits, hath been given me to know by experience so manifest, as not to leave the smallest doubt concerning it; for now through a course of several years, all my thoughts and all my affections, as to the
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most singular minutiae of them all, have flowed-in by means of angels and spirits; this it hath been given to perceive so evidently, that nothing could be more evident, for I have perceived, I have seen, I have heard, who they were, what was their quality, and where they were; and when any thing adverse fell into the thought or will, I have discoursed with them, and chided them; and I have also observed, that the power they had of infusing such things was restrained by the angels, and also in what manner, and likewise oft-times that they were driven away; and when they were driven away, that new (spirits) were present in their place, from whom again there was influx; it hath been also given to apperceive, whence those spirits were, or of what societies they were the subjects; an opportunity of discoursing with the societies themselves hath likewise frequently been granted. And notwithstanding that all things, as to the most singular, of the thoughts and affections flowed-in through spirits and angels, still I thought as before, and willed as before, and conversed with men as before, nothing different from my former life being observed by any one. I am aware that scarce any one believes in this sort of communication, but still it is an eternal truth.

6192, It hath been shewn me to the life, in what manner spirits flow-in with man; when they come to him, they put on all things of his memory, thus all things which the man hath learnt and imbued from infancy, and the spirits suppose these things to be their own, thus they act as it were the part of man with a man; but it is not allowed them to enter further with man, than to the interior things which are of the thought and will, not to the exterior things which are of the actions and speech; for these latter things come into act by a general influx from the Lord without the mediation of particular spirits and angels. But spirits, although they act the part of man with a man as to those things which are of his thought and will, still however they do not know that they are attendant on man, by reason that they possess all things of his memory, and believe that those things are not another's but their own; and by reason also lest they should hurt man, for unless the spirits attendant on man from hell believed those things to be their own, they would attempt by every method to destroy man as to the body and as to the soul, inasmuch as this is infernal delight itself.

6193. Inasmuch as spirits thus possess all the things which are of man's thought and will, and angels the things which are yet more inward, and thereby man is most closely conjoined to them, on this account man cannot otherwise apperceive and feel, than that it is himself who thinks and wills; for so the case is with
communi-

communications in the other life, that in a society containing similar spirits, every one believes that to be his own, which is another's; wherefore the good, when they come into a heavenly society, enter instantly into all the intelligence and wisdom of that society, insomuch that they know no other, than that those things are in themselves; so also it is with a man, and with a spirit attendant upon him. The things which flow-in from spirits from hell, are evils and falses, but the things which flow-in from angels from heaven, are goods and truths; thus by influxes opposite to each other man is kept in the midst, and thereby in freedom. The things which flow-in from the angels, inasmuch as they flow-in through things more inward, do not so much appear to the external sense as the things which flow-in from evil spirits. The angels also are such, that they are in no wise willing to hear that the influxes of good and truth are from themselves, but that they are from the Lord, and they are indignant if it be thought otherwise, for they are in the manifest perception that it is so, and they love nothing more than that they may not will and think from themselves, but from the Lord. On the other hand, evil spirits are angry if they are told that they do not think and will from themselves, because this is contrary to the delight of their loves; and more so when they are told, that life is not in them, but that it flows-in; when this is shewn them by living experience, which hath been often done, they then confess indeed that it is so, for they cannot speak against experience, nevertheless after some pause they deny it, nor are they then willing that it should be any longer confirmed by experience.

6194. It hath occasionally happened, that I have thought with myself, and also that I have discoursed with others, without reflection that exciting spirits were present, but instantly afterwards the spirits accosted me, and told the state in which they then were, viz. that they knew no other than that they were (the persons) who thought, and this with me in such a manner, that the nearest believed themselves to be entirely the thinkers, but the more remote less so, and they who were still more remote, still less so. And it was also shewn, what societies flowed-in into the spirits, as into their subjects.

6195. There have been spirits attendant on me a long time, neither remarkably good nor remarkably evil, a little above the head; they had the power to flow-in thoroughly into the affections, and inasmuch as they willed this, they also after a pause entered, and bound themselves with me in such a manner, that it seemed as if they could scarce be separated; I discoursed with them on the subject, shewing the expediency of their separation, but

but they were not able to effect it; when they attempted it, and separated themselves a little, they then communicated such a dullness to my thoughts, that I could not think except confusedly and abruptly, and a painful sensation was felt in my head, such as is experienced by those who fall into a swoon. Hence it was made evident in what manner loves conjoin, and that hence is the conjunction of all in the other life; wherefore the spirits who enter into the very affections themselves, possess another; as is also the case in the world, when one man favours another's love; whereas truths do not conjoin, but the affections of truth. Hence it might be manifest to me, how man is conjoined either with heaven or with hell, viz. by loves, with hell by self-love and the love of the world, but with heaven by neighbourly love and the love of God. It was also manifest, that a man bound to hell cannot in any wise be loosed thence except by divine means from the Lord, which was likewise shewn from those who were bound with me only by slight affections, inasmuch as I was not loosed from them except by intermediate loves, whereby they were gradually conjoined with others; and as they were separated, so they appeared to be removed at a distance from me towards the left in front; and the separation was effected by changes of the state of the affections, for as the affections, were changed, so they receded. Hence also it is evident, whence come the appearances of distances in the other life.

6196. That spirits are associated to man according to his loves, hath been made known to me from manifold experience; as soon as I have begun to love any thing intensely, spirits were present who were principled in such love, nor were they removed until the love ceased.

6197. As often as any thing hath fallen into the thought, and into the desires of the will, the source of which I have not known, so often, when I have willed to know it, it hath been shewn me, viz. from what societies it came, and sometimes by what spirits as subjects; and on such occasions they have discoursed with me, and confessed that they thought the thing, and likewise that they knew that it flowed-in with me, and appeared to myself as in me. The deceitful, who appear directly above the head, have occasionally flowed-in with me with such subtlety, that I knew not whence the influx was, and also that I scarce perceived any other, than that what flowed-in was in myself and from myself, as is the usual perception with others; but inasmuch as I knew of a certainty that it was from another source, perception was given me from the Lord so exquisite, that I apperceived each single influx of them, also where they were, and who they were; when they observed

observed this, they were exceedingly indignant, especially because I reflected upon what came from them; that reflection flowed-in through the angels. Those deceitful ones principally insinuated such things as were contrary to the Lord; and on this occasion it was also given to reflect upon it, that no one in hell acknowledges the Lord, but that contrariwise they treat him with indignity so far as it is allowed them; yet that they are not displeased to hear mention made of the Father the Creator of the universe; hence, as from a most manifest proof, it may be evident, that the Lord is he who rules the universal heaven, as he himself teaches in Matthew, "All power is given to me in heaven and in earth," xxviii. 18; and that they are opposite to the Lord, because they are opposite to heaven, where the Lord is all in all.

6198. There have been spirits attendant upon me, who supposed that themselves were they who lived, and that I had life from no other source than from them, thus that they were I; but when they were told, that they were separate spirits, and that I also was a spirit as to the interiors, this they could not believe; in order to convince them, they were separated, and thereby it was shewn that they were spirits by themselves; nevertheless they were still unwilling to believe, and were obstinately pressing; they went away for a time, and when they returned, they were in a like persuasion. Hence also it may be manifest, that spirits know no other, than that the things appertaining to man are their own. But they who are of such a quality as obstinately to believe so, are not admitted easily to men, because they cannot be separated without difficulty. A like persuasion indeed is impressed on all other spirits, to the intent that they may be serviceable to man, but with a difference.

6199. Another spirit also supposed himself to be me, insomuch that he believed, when he discoursed with me in my mother tongue, that he spake from his own (tongue,) saying that that tongue was his: but it was shewn, that the tongue proper to spirits is quite another tongue, and that it is the universal tongue (or language) of all, and that from it ideas flowed-in into my mother tongue, and thus they spake not from themselves but in me; and that this is a proof, that they not only come into those things which are man's, but also suppose them to be their own.

6200. Inasmuch as now continually for nine (*) years I have

(*) It is to be noted, that this part of the present work, being published by the author in the year 1753, was written by him in 1752, which was exactly nine years after his receiving the extraordinary privilege of being admitted to open communication with the spiritual world in 1743; and as this privilege was continued until his decease, in the year 1772, it appears that he enjoyed it during a space of twenty-nine years.

been in consort with spirits and angels, I have carefully observed how the case is with influx. During the exercise of thought, the material ideas thereof have appeared as it were in the midst of a kind of wave, and it was observed that that wave was nothing else but such things as were adjoined to that subject in the memory, and that thereby the full thought appears to spirits; but that on such occasion nothing else comes to man's apprehension than what is in the midst, and appeared as material. I likened that surrounding wave to spiritual wings, by which the thing thought of is elevated out of the memory. Hence man hath apperception of a thing. That in that surrounding waving matter there were innumerable things agreeing with the thing thought of, might be manifest to me from this consideration, that the spirits, who were in a more subtle sphere, hence knew all those things which I had ever known on that subject; and thus that they fully imbibe and put on all things which are of man; and genii, who only attend to the lusts and affections, those things which are of the loves. To illustrate this by an example; whilst I was thinking of a man who was known to me, instantly the idea of him, such as appears when his name is mentioned before man, was presented in the midst, but round about, like somewhat waving and volatile, all things which I had known and thought about him from childhood; hence the whole of him, such as he was in my thought and affection, amongst spirits appeared in an instant. When I have been thinking also concerning any city, the spirits instantly knew, from that encompassing waving sphere, all that I saw and knew concerning it. So also the case is with things of science.

6201. The thought appeared amongst spirits in the manner above described, when I was a little withdrawn from the things of the senses, but when the thought was in the things of the senses, in this case no such waving appeared, but it was all material, and not unlike the external principle of sight; in this latter case man is said to think in the sensual principle; but when he thinks more interiorly, he is said to be withdrawn from the things of the senses; that man can be withdrawn from the things of the senses, was known to the ancients, wherefore also some of them have written concerning that state. They who think in the sensual principle, are called sensual, and like spirits are adjoined to them; these spirits scarce apprehend more things appertaining to man, than what also come to man's sensation; for they are more gross than other spirits. It hath been observed, that when man is in the sensual principle, and not elevated thence, he thinks of nothing else but what is of the body and the world, and in this case he is
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not willing to gain any acquaintance with those things which are of eternal life, yea he is averse from hearing any thing of that life. To the intent I might know that this is the case, I have occasionally been let down into the sensual principle, and instantly such unwillingness presented itself, and the spirits also on this occasion, who were in that grosser sphere, infused base and scandalous things; but as soon as I was withdrawn from the sensual principle, such things were dissipated. In the sensual life there are several who indulge in pleasures of the body, also who have altogether rejected all thought beyond what they see and hear; and especially who have rejected thought concerning eternal life. Wherefore all such make light of both the latter and the former things, and when they hear, they loathe them. Such spirits abound in the other life at this day, for troops of them come from the world, and the influx from them prompts man to indulge his favourite inclination, and to live to himself and the world, but not to others, only so far as they favour him and his pleasures. If man wishes to be elevated from these spirits, he must think about eternal life.

6202. Another influx hath also been observed, which is not effected by the spirits attendant on man, but by others, who are emitted from some infernal society into the sphere of man's life; these discourse amongst themselves concerning such things as are adverse to man, whence generally there flows-in what is inconvenient, undelightful, sad or anxious with much variety; such have often been with me, and they who infused anxieties were perceived in the province of the stomach, without my knowing whence those anxieties were; but they have been as often detected, and then I have heard what they discoursed about amongst themselves, and that the subject was such as was adverse to my affections; the covetous have sometimes appeared in the same region, but a little higher, and have infused anxiety grounded in care for the future; and it hath been also given to chide them, and to tell them, that they have relation to such things in the stomach as are indigested, have a bad smell, and thus create loathing; I have also seen that they were driven away, and when they were driven away, the anxiety totally ceased; and this happened repeatedly, that I might of a certainty know that they caused the anxiety. Such an influx prevails with those, who from no cause are pressed with melancholy anxiety; and likewise with those who are in spiritual temptation; but in this latter case such spirits not only flow-in in general, but also infernal spirits in particular excite the evils which a man hath done, and pervert and put a wrong interpretation upon his goods; with those spi-
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rits the angels on such occasion engage in combat. Man, during regeneration, comes into such a state, whereby he is let down into his own proprium (selfhood;) and this effect takes place when he immerses himself too much into worldly and corporeal things, and when he is about to be elevated to spiritual things.

6203. In regard to the origin of the influx of evil from hell, the case is this; when a man first from consent, next from purpose, lastly from delight of affection, casteth himself into evil, instantly a hell is opened which is in such evil, (for according to evils, and all their varieties, the hells are distinct one amongst another,) and presently there is from that hell also an influx; when a man thus comes into evil, it inheres, for the hell, in the sphere of which he then is, is in it's very delight, when in it's evil; wherefore it doth not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, and afterwards as often as any thing presents itself which is related to it, and at length it becomes with him the universally reigning principle; and when this is the case, he then seeks out such arguments as prove it not to be an evil, and this until he absolutely persuades himself that it is not an evil; and then, as far as he is able, he studies to get quit of external bonds, and makes evils allowable and ingenious, and at length even creditable and honourable, such as adulteries, thefts effected by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecution under an appearance of justice, and the like. The case with these evils is like that of open theft, which when a man hath purposely committed twice or thrice, he cannot afterwards desist from, for it continually inheres in his thought.

6204. It is further to be noted, that the evil which enters into the thought doth not hurt man, because evil is continually infused by spirits from hell, and is continually repelled by the angels, but when evil enters into the will, it then hurts, for in this case it also comes forth into act as often as external bonds do not restrain. Evil enters into the will by being detained in the thought, by consent, especially by act and the delight thence derived.

6205. It hath been often observed, that evil spirits principally put on man's persuasions and lusts, and when they put them on, that they rule man with absolute power, for he who introduces himself into man's lusts, and into his persuasions, subjects the man to himself, and makes him his servant; but influx by the angels hath place according to man's affections, which they lead gently, and bend to good, and do not break; the influx itself is
tacit,

tacit, scarcely perceptible, for it is into the interiors, and continually by freedom.

6206. *It is further to be noted, that all evil flows-in from hell, and all good through heaven from the Lord; but the reason why evil is appropriated to man is, because he believes and persuades himself, that he thinks and doeth it from himself, thus he makes it his own; whereas if he believed as the case really is, evil would not then be appropriated to him, but good from the Lord would be appropriated to him, for in this case, when evil flowed-in, he would instantly think that it was from the evil spirits attendant upon him, and when he thought this, the angels would avert and reject it, for the influx of the angels is into what a man knows and believes, but not into what he doth not know and believe, for it is not fixed any where but where there is somewhat appertaining to man. When man thus appropriates evil to himself, he procures to himself a sphere of that evil, which sphere is that to which spirits from hell adjoin themselves, who are in a sphere of like evil, for like is conjoined to like. The spiritual sphere appertaining to man or to a spirit is the exhalation flowing forth from the life of his loves, by virtue whereof it is known at a distance what is his quality; according to spheres all are conjoined in the other life, even societies one amongst another; and they are also dissociated according to spheres, for opposite spheres are in collision, and mutually repel each other; hence the spheres of the loves of evil are all in hell, and the spheres of the love of good are all in heaven, that is, they who are in those spheres.*

6207. *The influx of the angels is especially into the conscience of man, the plane into which they operate being there; this plane is in the interiors of man. Conscience is twofold, interior and exterior, interior conscience is that of spiritual good and truth, exterior conscience is that of justice and equity; this latter conscience is at this day given with a considerable number of persons, but the interior with few; nevertheless they who enjoy exterior conscience, are saved in the other life; for they are such, that if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly tortured and tormented, not because they suffer a loss thereby of honour, or gain, or reputation, but because they had acted contrary to goodness and truth, or to justice and equity. But where these consciences are not, there is a certain lowest principle which occasionally assumes the semblance of conscience, viz. to do what is true and good, and what is just and equitable, not from the love of those principles, but for the sake of self, it's own honour and gain; persons of this character are also tortured and tormented, when adverse things*

things befall them; but this conscience is no conscience, because it is of self-love and the love of the world, and there is nothing in it which regards the love of God and of the neighbour, wherefore in the other life it doth not appear. Men of this description can also discharge duties of the highest eminence, as they who enjoy genuine conscience, for in the external form their deeds are similar, but they are done for the sake of self-honour and reputation; the more therefore they fear the loss of these goods, the more exact is their attention to public offices with a view to secure the favour of their neighbour and of their country; but they who do not fear the loss of those goods, are in the state as members fit only to be rejected. They who are in this false conscience, do not even know what conscience is, and when they are told by others what it is, they deride it, and believe it to be the result of simpleness or distemper of mind. These observations are made, to the intent it may be known how the case is with influx, viz. that conscience is the plane into which the angels flow-in, and indeed into the affections of good and truth, and of justice and equity therein, and thus keep man bound, but still in freedom.

6208. There are several who enjoy natural good hereditarily, by virtue whereof they have delight in doing good to others, but they are not imbued with principles of well-doing derived from the word, or doctrine of the church, or their religious tenets, thus neither can they be gifted with any conscience, for conscience doth not come from natural or hereditary good, but from the doctrine of truth and good, and a life according thereto. When such come into the other life, they wonder that they are not received into heaven, saying, that they have led a good life; but they are told, that a good life, grounded in what is natural or hereditary, is not a good life, but only when grounded in those things which are of the doctrine of truth and good and a consequent life; by these they have principles impressed on them concerning truth and good, and receive conscience, which is the plane into which heaven flows-in. To convince them that this is the case, they are sent into various societies, and on such occasions they suffer themselves to be led astray into evils of every kind, merely by reasonings and consequent persuasions that evils are goods, and goods are evils, and thus they are persuaded wheresoever they go, and are carried away as chaff before the wind; for they are without principles, and without the plane into which the angels operate, and withdraw from evils.

6209. The influx of the angels with man is not apperceived like the influx of spirits; for what flows-in from them is not material,

terial, but spiritual, and it appears all as a streaming ærial (principle;) from the interior angels as lucid, and from the still more interior as flaming; on which subject, by the divine mercy of the Lord, more will be said at the close of the following chapters.

6210. It hath occasionally come to pass, that I thought with eagerness about worldly things, and about such as are matter of concern to the generality of mankind, viz. about possessions, about the acquirement of riches, about pleasures, and the like; on which occasions I observed that I was relapsed into the sensual principle; and that in proportion as the thought was immersed in such things, in the same proportion I was removed from consort with the angels. Hence also it was made evident to me, that they who are deeply immersed in such cares, cannot have commerce with the angels in the other life; for such thoughts, when they occupy the whole mind, carry the soul downwards, and are as weights which draw it down; and when they are regarded as an end, they remove from heaven, to which man cannot be elevated but by the good of love and of faith. This might be made still more manifest to me from this circumstance; on a time when I was led through the mansions of heaven, and on this occasion was in a spiritual idea, it happened that I suddenly lapsed into a thought concerning worldly things, and instantly all that spiritual idea was dissipated, and became as none.

6211. I have sometimes wondered why speech and action were not governed by particular spirits, as well as thought and will, but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by common influx. Nevertheless spirits are appointed to every member of speech, and to every member of action, but those spirits do not know it. Common (or general) influx is a continual conatus (endeavour or tendency) from the Lord through the universal heaven into singular the things of man's life.

6212. It is known from the word, that there was an influx from the spiritual world, and from heaven, into the prophets, partly by dreams, partly by visions, and partly by speech; and also in some cases into the speech itself, and into the very gestures, thus into those things which are of the body; and that on such occasions they did not speak from themselves, nor act from themselves, but from the spirits which then occupied their body; some on such occasions behaved themselves like insane persons, as Saul in that he lay naked, others in that they wounded themselves, others in putting horns on themselves, not to mention several similar circumstances. And whereas I was desirous to know how
they

they were acted upon by spirits, it was shewn me by living experience. To this intent, I was for a whole night possessed by spirits, who so occupied my corporeal parts, that I had only a very obscure sensation, that it was my own body. When those spirits came, they appeared as little clouds crowded together into various forms, for the most part pointed, the little clouds were black. In the morning there was seen by me a chariot, drawn by two horses, in which a man was conveyed; afterwards there was seen by me a horse, on which some one had been seated, who was thrown off from the horse backwards, and there lay whilst the horse was kicking at him; afterwards another was seen seated on a horse; the horses were fine ones. After these things the angels said what was signified by the things seen, viz. that the chariot, in which the man was, signified the spiritual sense which was in the prophetics which (the prophets) spake, and which they represented; that the horse, which threw his rider, and kicked, signified the Jewish and Israelitish people, who had the prophecies, in that they were principled merely in external things, and thus that the intellectual principle threw them back, and as it were by kicking put them away; and that the other seated on the horse signified the intellectual principle appertaining to those who are in the internal sense of the prophetic word. From that state, in which I was during the night until morning, I was instructed how the prophets, by whom spirits spake and acted, were possessed, viz. that the spirits occupied their body, so that scarce any thing was left but a knowledge that they existed. There have been spirits appointed to this use, who were not willing to obsess men, but only to enter into man's corporeal affections, and when they entered into these, they entered into all things of the body. The spirits usually attendant on me said, that I was absent from them whilst I remained in that state. The spirits who possessed my body, as formerly the bodies of the prophets, afterwards discoursed with me, and said, that at the time they knew no other, than that they had life as in the body, besides many other particulars. It was further said, that there were other influxes also with the prophets, viz. that they exercised their own discretion and their own thought, only that spirits spake with them, for the most part on such occasions inwardly in them; but that the influx was not into the thought and the will, but was only a discourse which came to their hearing.

6213. That hell by it's spirits continually injects evil and the false, and perverts and extinguishes truths and goods, and that the Lord by angels continually averts, removes, mitigates, moderates those injections, hath been made so familiar to me by the almost

almost continual experience of several years, that I cannot even think of any doubt concerning it. But that the angels may be able to avert the influxes from hell, there must be truths of faith joined to good of life with man, into which they may flow-in; these must be a plane into which they may operate. But if man hath not such truths, he is carried away by hell, and in such case the Lord by the angels rules him as to external things, which are called external bonds, which are of man's own prudence, that he may appear in an external form as a lover of his neighbour and his country, but for the sake of his own honour, of his own gain, of reputation thence derived, of the fear of the penalties of the law, also of death. These are the external bonds by which man is ruled, when there are no internal (bonds,) which are of conscience. But those external bonds are of no avail in the other life, for they are taken away from him, and when they are taken away, the man appears such as he had been inwardly.

6214. How difficult it is for man to believe that spirits know his thoughts, might be manifest to me from this circumstance: before I discoursed with spirits, it happened that a certain spirit accosted me in a few words concerning the subject of my thoughts; I was amazed hereat, that a spirit should know what I was thinking about, because I supposed that such things were deeply concealed, and known to God alone. Afterwards when I began to speak with spirits, I was indignant that I could not think any thing but what they knew, and because this might be troublesome to me; but presently by some days' habit it became familiar to me. At length it was also known, that spirits not only apperceive all things of man's thought and will, but even many more things than the man himself; and that the angels apperceive still more, viz. intentions and ends, from the first through the middle to the last. And that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. Hence it may be manifest, that nothing at all is hidden, but what man inwardly thinks and devises is open to view in the other life, as in clear day.

6215. The subject concerning influx, and the commerce of the soul and body, will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE FORTY-EIGHT.

1. **AND** it came to pass after those words, that he said to Joseph, behold thy father is sick ; and he took his two sons with him, Manasseh and Ephraim.

2. And he told Jacob, and said, behold thy son Joseph cometh to thee ; and Israel confirmed himself, and sat on the bed.

3. And Jacob said to Joseph, God Schaddai was seen by me in Luz, in the land of Canaan, and blessed me.

4. And said to me, behold I make thee fruitful, and will cause thee to be multiplied, and will give thee for a company of people, and will give this land to thy seed after thee, an eternal possession.

5. And now thy two sons born to thee in the land of Egypt, until I came to thee into Egypt, shall be mine, Ephraim and Manasseh, as Reuben and Simeon, shall be mine.

6. And thy generation, which thou begettest after them, shall be thine ; on the name of their brethren they shall be called in their inheritance.

7. And I in my coming from Padan, Rachel died upon me in the land of Canaan in the way when as yet there was a tract of land to come to Ephrata, it is Bethlehem.

8. And Israel saw the sons of Joseph, and said, whose are these ?

9. And Joseph said to his father, these are my sons, whom God hath given me here ; and he said, bring them I pray to me here, and I will bless them.

10. And the eyes of Israel were heavy through old age, he could not see ; and he caused them to come to him, and he kissed them, and embraced them.

11. And Israel said to Joseph, I thought not to see thy faces, and behold God hath made me to see also thy seed.

12. And Joseph took them from his thighs, and bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand on the left of Israel, and Manasseh in his left hand on the right of Israel, and made them come to him.

14. And Israel put forth his right hand, and placed it on the head of Ephraim, and he was the younger, and his left hand on the head of Manasseh, he put forth his hands conversely, because Manasseh was the first-born.

15. And he blessed Joseph, and said, the God before whom my fathers have walked, Abraham and Isaac, the God who fed me from that even to this day.

16. The angel who redeemeth me from all evil, bless the boys, and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow to a multitude in the midst of the earth.

17. And Joseph saw that his father put his right hand on the head of Ephraim, and it was evil in his eyes, and he took hold of the hand of his father to remove it from upon the head of Ephraim upon the head of Manasseh.

18. And Joseph said to his father, not so my father, because this is the first-born, place thy right hand upon his head.

19. And his father refused, and said, I know my son, I know, this also shall be for a people, and this also shall become great; nevertheless his younger brother shall be greater than him, and his seed shall be the fullness of the nations.

20. And he blessed them in that day, saying, in thee shall Israel bless, saying, God set thee as Ephraim, and as Manasseh, and he set Ephraim before Manasseh.

21. And Israel said to Joseph, behold I die, and God shall be with you, and shall bring you back to the land of your fathers.

22. And I give to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow.

THE CONTENTS.

6216. **THE** subject treated of in this chapter in the internal sense is concerning the intellectual principle of the church, which

which is from truth, and concerning it's will-principle which is from good; the intellectual principle of the church is Ephraim, and the will-principle is Manasseh.

6217. That the truth of faith, which is of the intellectual principle, is apparently in the first place, and the good of charity, which is of the will-principle, apparently in the second, is signified by Israel's putting the right hand on the head of Ephraim, and the left on the head of Manasseh.

THE INTERNAL SENSE.

6218. Verses 1, 2. *AND it came to pass after those words, that he said to Joseph, behold thy father is sick; and he took his two sons with him, Manasseh and Ephraim. And he told Jacob, and said, behold thy son Joseph cometh to thee; and Israel confirmed himself, and sat on the bed.* And it came to pass after those words, signifies the things which follow from what goes before: and he said to Joseph, signifies eminent perception: behold thy father is sick, signifies the successivity of regeneration: and he took his two sons with him, Manasseh and Ephraim, signifies the will-principle of the church and the intellectual principle of the church born from the internal: and he told Jacob, signifies apperception from the truth of the natural principle: and said, behold Joseph thy son cometh to thee, signifies concerning the presence of the internal principle: and Israel confirmed himself, signifies new strength by spiritual good: and sat on the bed, signifies which was turned to the natural principle.

6219. "And it came to pass after those words"—that hereby are signified the things which follow from the foregoing, appears from the signification of words, as denoting things, which were treated of in what goes before, thus after those words denotes the things which follow from the foregoing.

6220. "He said to Joseph"—that hereby is signified eminent perception, appears from the signification of saying, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687; the reason why it denotes eminent perception is, because the subject treated of in what follows is concerning the intellectual principle and the will-principle of the church, thus concerning it's truth and good, and this from influx through the internal celestial principle, which is Joseph.

6221.

6221. "Behold thy father is sick"—that hereby is signified the successivity of regeneration, appears from the signification of dying, as denoting resurrection unto life, and regeneration, see n. 3326, 3498, 3505, 4618, 4621, 6036; hence sickness, which precedes death, denotes what is progressive to regeneration, thus the successivity of regeneration. That dying denotes regeneration, and that being sick denotes the successivity of regeneration, must needs appear too remote a sense of the expressions to engage belief; but he who knows any thing concerning angelic thought and speech, will acknowledge that it is so; the angels know nothing concerning death, nor concerning sickness, wherefore neither have they any idea of such things, on which account, when man reads of death and sickness, they have an idea of the continuation of life and of the resurrection, by reason that when man dies, he only puts off what had served him for use in the world, and enters into the life in which he had been with his spirit; this is the idea which presents itself to the angels when man reads of dying and being sick; in like manner the idea of regeneration presents itself, inasmuch as this is resurrection into life, for man had before been spiritually dead, but when he is regenerated, he becomes alive, and a son of the resurrection. Man himself, during his life in the body, who desires heaven, entertains no other thought concerning death, and concerning the sickness which precedes, than as being resurrection into life, for when he thinks about heaven, he withdraws himself from an idea concerning the body, especially when he is sick and comes nearer to death; hence it is evident, that the spiritual idea concerning the death of the body, is concerning newness of life; on which account, when the subject treated of in heaven is concerning the resurrection or the regeneration, and this is conveyed downwards, and is determined into such things as are of the world, it falls only into like things. This is the case with the word, which as to all and singular things hath descended from the Lord, and hath passed through heaven even into the world; in the descent it clothes itself with forms adequate to apprehension in the threefold heaven, and at length with a form adequate to the apprehension of man, which form is the literal sense.

6222. "And he took his two sons with him, Manasseh and Ephraim"—that hereby is signified the will-principle of the church and the intellectual principle of the church born from the internal, appears from the representation of Manasseh, as denoting the new will-principle in the natural principle, and its quality, see n. 5354 at the end; and from the representation of Ephraim, as denoting the new intellectual principle in the natural,

ral, and it's quality, see n. 5354; that they were born from the internal principle, is signified by their being the sons of Joseph, by whom the internal celestial principle is represented, n. 5869, 5877. It may be expedient to say what is meant by the intellectual principle of the church, and by the will-principle of the church; the intellectual principle of the church is to perceive from the word what the truth of faith is, and what the good of charity; it is a known thing, that the literal sense of the word is such, that whatsoever particular tenet a man embraces, he confirms it from that sense; the reason is, because those things which are of the literal sense, are common vessels which receive truths, and that the quality of those vessels doth not appear except when they have received truths, in which case it appears as it were by transparence; thus they are only common (or general) things, which are first to be imbibed by man, that he may aptly receive particular and singular things; that the literal sense of the word is such, that whatsoever tenet a man embraces, he confirms from that sense, is very manifest from so many heresies which have prevailed in the church, and still prevail, each of which is confirmed by sectaries from the literal sense of the word, and is so confirmed by them that they absolutely believe it to be so; and in this case, if they heard the truth itself from heaven, they would not receive it in the least; the reason is, because they have not the intellectual principle of the church; for the intellectual principle of the church consists in man's perceiving, whilst he reads the word, and carefully compares one passage with another, what is thence to be believed, and what to be done; this intellectual principle falls to the lot only of such as are illustrated by the Lord, and also who in the christian orb are called illustrated; and this illustration falls only into such as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use; the illustration itself is received by the intellectual principle appertaining to man, for the intellectual principle is what is illustrated; this is very manifest from this consideration, that they who have little of an intellectual principle, cannot in any wise see such things from the word, but have faith in those whom they believe to be illustrated. It is further to be noted, that they who are regenerated, receive from the Lord an intellectual principle which is capable of being illustrated; it is the light of heaven from the Lord, which flows-in into the intellectual principle, and illustrates it; for the intellectual principle hath it's light, it's sight, consequently it's perception, from no other source. But this intellectual principle, which is called the intellectual principle

principle of the church, is more inward than the intellectual principle which is derived merely from scientifics, for it is an apperception that a thing is so, not because it is dictated by science and philosophy, but because it is dictated by the word in it's spiritual sense; as for example, they who are in the intellectual principle of the church, can clearly perceive that the word in all and singular things teaches, that love to the Lord and charity towards the neighbour are the essentials of the church, and that the life of man remains after death, and that his life is derived from those loves; also that faith separate from charity is not faith, and that faith has no effect in regard to eternal life, only so far as it is adjoined to the good of love to the Lord and to the good of charity to the neighbour; consequently that they must be conjoined to make spiritual life; that these are truths, can be clearly perceived by those who have the intellectual principle illustrated, but not at all by those who have it not illustrated. It is believed that they have an intellectual principle in the things of the church, who are skilful in confirming the tenets or doctrinals of their own church, and this even to a persuasion that it is so, and also who are skilful in dexterously confuting many heresies; but this is not the intellectual principle of the church, for to confirm a tenet is not the part of the intellectual principle, but of ingenuity in the sensual principle, and is a faculty which sometimes falls to the lot of the worst, and of those who believe nothing, and who are even in false principles; nothing is easier than for such to confirm whatsoever they please, insomuch that the simple are persuaded. But the intellectual principle of the church consists in perceiving and seeing, previous to the confirmation of any tenet, whether it be true or not, and then to confirm. This is the intellectual principle which is represented by Ephraim; but the good of the church, which is represented by Manasseh, is the good of charity which is insinuated from the Lord into the man of the church by the truths of faith; for these together with the good of charity are what flow-in into the intellectual principle, and illustrate it, and also cause that the intellectual principle and the will-principle constitute one mind. That both, viz. the intellectual principle and the will-principle, are born from the internal, may be evident from what hath been frequently said and shewn heretofore, for every affection of good and truth, by which is illustration, flows-in from no other source, consequently is born from no other source, than from the internal principle, that is, through the internal, from the Lord.

6223. "And he told Jacob"—that hereby is signified apperception from the truth of the natural principle, appears from the signification of telling, as denoting apperception, see n. 3608, 5601; and from the representation of Jacob, as denoting the truth of the natural principle, see n. 3305, 3509, 3525, 3544, 3599, 3775, 4234, 4520, 4538, 6001.

6224. "And said, behold thy son Joseph cometh to thee"—that hereby is signified the presence of the internal principle appears from the representation of Joseph, as denoting the internal principle, n. 6177; and from the signification of coming to any one, as denoting presence, see n. 5933, 5941, 5947, 6063, 6089. The reason why Joseph denotes the internal principle, and in other places the internal celestial principle, is in application to those things which are beneath in the natural principle; when it is applied to the inferior things of the natural principle, which are represented by Jacob, it is then called the internal principle, in like manner when it is applied to Pharaoh; but when it is applied to the interior things of the natural principle, which are represented by Israel, and also by his ten sons, it is then called the internal celestial principle, and internal good, and this by reason of influx.

6225. "And Israel confirmed himself"—that hereby is signified new strength by spiritual good, appears from the signification of confirming himself, as denoting to receive new strength; and from the representation of Israel, as denoting spiritual good from the natural principle, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; the reason why it is by spiritual good is, because Jacob in what immediately precedes is called Jacob, and here Israel, for it is said, "He told Jacob, and said, behold thy son Joseph cometh to thee, and Israel confirmed himself," for Israel is spiritual good from the natural principle, but Jacob is the truth of the natural principle, and the truth of the natural principle, which is of faith in that principle, is confirmed by spiritual good, which is the good of charity; Israel also is the internal of the church, and Jacob it's external, n. 4286, 4292, 4570; the external of the church is confirmed, and receiveth strength, from no other source than from it's internal; they are in the internal of the church who are in the good of charity, which is the good of faith, also the good of truth, and likewise spiritual good, which are Israel, but they are in the external who are in the truth of faith, and not as yet manifestly in the good, but in whose truth nevertheless there is good, which is Jacob.

6226. "And sat upon the bed"—that hereby is signified that it was turned to the natural principle, appears from the signification of bed, as denoting the natural principle, see n. 6188. The reason why Israel sitting on the bed denotes that spiritual good was turned to the natural principle, is, because by Israel bowing himself on the head of the bed (see the last verse of the foregoing chapter) was signified, that spiritual good turned itself to those things which are of the interior natural principle, see n. 6188, therefore by his removing himself thence and sitting on the bed is signified, that he turned himself to the natural principle. What is meant by turning himself to the interior natural principle, and to the exterior, cannot be explained to the apprehension, because very few know that the natural principle is interior and exterior, and that the thought is sometimes in the former and sometimes in the latter, and they who do not know this, neither do they reflect upon it, consequently they could not acquire to themselves a knowledge of the subject by any thing of experience; nevertheless this principle is common to every one, but with a difference, that sometimes the thought is elevated to those things which are superior, and sometimes falls down to those things which are inferior, thus the thought of man sometimes looks upwards, sometimes downwards. Besides every one may see, that Israel bowing himself on the head of the bed, and afterwards sitting upon the bed, are things too light to be mentioned in the most holy word, unless they had involved Arcana; which Arcana cannot be discovered but by the internal sense, consequently by the knowledge of what each expression signifies in the spiritual sense, that is, in the sense in which the angels are; for the angels do not think like man from the objects of the world, of the body, and of the earth, but from the objects of heaven; the quality of the difference betwixt which objects is especially evident from the correspondencies treated of at the close of several chapters.

6227. Verses 3, 4, 5, 6, 7. *And Jacob said to Joseph, God Schaddai was seen by me in Luz, in the land of Canaan and blessed me. And said to me, behold I make thee fruitful, and will cause thee to be multiplied, and will give thee for a company of people, and will give this land to thy seed after thee an eternal possession. And now thy two sons born to thee in the land of Egypt, until I came to thee into Egypt, shall be mine, Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy generation, which thou begettest after them, shall be thine; upon the name of their brethren they shall be called in their inheritance.*

ance. And I in my coming from Padan, Rachel died upon me in the land of Canaan, in the way when there was yet a tract of land, to come to Ephrata, and I buried her in the way of Ephrath, it is Bethlehem. And Jacob said to Joseph, signifies communication of the truth of the natural principle with the internal: God Schaddai was seen by me in Luz in the land of Canaan, signifies the divine (being or principle) appearing in the natural principle in a former state: and blessed me, signifies prediction concerning vivification: and said to me, behold I make thee fruitful, and will cause thee to be multiplied, signifies vivification by the good of charity and the truth of faith: and I will give thee for a company of people, signifies indefinite increase: and I will give this land to thy seed after thee an eternal possession, signifies the Lord's kingdom to those who are principled in the above good and truth: and now thy two sons born to thee in the land of Egypt, signifies good and truth in the natural principle from the internal: until I came to thee into Egypt, signifies before the truth of the natural principle was in scientifics in that principle: shall be mine, signifies that they are in me: Ephraim and Manasseh, signifies the intellectual principle and the will-principle of the church: as Reuben and Simeon they shall be mine, signifies that they shall be truth and the good of truth: and thy generation which thou begetteth after them, signifies interior truths and goods, which were afterwards: shall be thine, signifies that they are in the rational principle which is from the internal: upon the name of their brethren they shall be called in their inheritance, signifies that they should be of the quality of the truths and goods of the church, and together amongst them: and I in my coming from Padan, signifies from a state of knowledges: Rachel died upon me in the land of Canaan, signifies the end of the former affection of interior truth: in the way when there was yet a tract of land, signifies what is intermediate: to come to Ephrata, signifies the spiritual of the celestial principle in a former state: and I buried her in the way of Ephrath, signifies the rejection of that state: it is Bethlehem, signifies in it's place a state of new affection of truth and good.

6228. "And Jacob said to Joseph"—that hereby is signified the communication of truth of the natural principle with the internal, appears from the signification of saying, as denoting perception, see above, n. 6220, and also communication, see n. 3060, 4131, for what is perceived by another, is communicated; and from the representation of Jacob, as denoting the truth of the natural principle, see just above, n. 6223; and from the

the representation of Joseph, as denoting the internal principle, see also above, n. 6224.

6229. "God Schaddai was seen by me in Luz in the land of Canaan"—that hereby is signified the divine (principle) appearing in the natural, is evident from the signification of God Schaddai, as denoting the divine (being or principle,) for the God, who was of Abraham, of Isaac, and of Jacob, was called Schaddai, see n. 3667, 5628; and that he was Jehovah, or the Lord, thus the divine (being or principle,) may be manifest from Genesis, Chap. xxviii. 13, 20; and from the signification of was seen by me, as denoting that he appeared; and from the signification of Luz, as denoting the natural principle in a former state, see n. 4556; and from the signification of the land of Canaan, as denoting the church, see frequently above. Hence it is evident, that by God Schaddai being seen by me in Luz in the land of Canaan, is signified the divine (principle) appearing in the natural, where is the truth of the spiritual church.

6230. "And blessed me"—that hereby is signified prediction concerning vivification, appears from the signification of blessing, as here denoting prediction concerning vivification; for this was the blessing, that he would make him fruitful, and multiply him, and give him for a company of people, and give the land to his seed after him for an eternal possession; all which things are of prediction concerning vivification; not that the posterity of Jacob were vivified, but that they who are in the truth of faith and the good of charity, for these are Jacob and Israel in the internal sense.

6231. "And said unto me, behold I make thee fruitful, and will cause thee to be multiplied"—that hereby is signified vivification by the good of charity and the truth of faith, appears from the signification of being made fruitful, as being predicated of the good of charity, and from the signification of being multiplied, as being predicated of the truths of faith, see n. 48, 55, 913, 983, 2846, 2847; inasmuch as these are the things which make man alive (*vivificant*,) therefore it is said vivification by them.

6232. "And I will give thee for a company of people"—that hereby is signified indefinite increase, appears from the signification of a company of people, as denoting truths derived from good to an indefinite (degree,) for people signify truths, n. 1259, 1260, 3295, and company a store (or abundance;) the reason why it is to an indefinite (degree) is, because all things in the spiritual world, which proceed from the infinite, as truths
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and goods, are capable of being multiplied and growing to an indefinite (degree.) That is called indefinite, which cannot be defined and comprehended by number; nevertheless what is indefinite is finite in respect to what is infinite, and so finite, that there is no proportion between them. Truths and goods derive their capacity of growing to what is indefinite from this, that they proceed from the Lord, who is infinite. That truths and goods have such a capacity, may be evident from this consideration, that the universal heaven is in truth and good, and yet not any one in truth and good altogether like that of another; this would also be the case, if heaven was a thousand and a thousand times greater; it may be evident also from this consideration, that the angels are perfected to eternity, that is, they continually grow in good and truth, and yet can in no case arrive at the degree of any perfection, for there always remains what is indefinite, inasmuch as truths are indefinite in number, and each truth hath in itself what is indefinite, and so forth. This may still be more evident of the things in nature; although men should increase to what is indefinite, still no one would have exactly the same face with another, nor the same internal face, that is, the same mind with another, and not even the same tone of voice; hence it is evident, that there is an indefinite variety of all things, and that one thing is in no case the same with another; this variety is more indefinite in truths and goods which are of the spiritual world, inasmuch as one thing in the natural world corresponds to a thousand and a thousand in the spiritual world; wherefore as things are more interior, so much the more are they indefinite. The reason why all things in the spiritual world, and also in the natural world, are such indefinites, is, because they exist from the infinite, as was said above, for unless they thence existed, they would not be indefinite; wherefore also from things indefinite in each world, it is very manifest that the divine (being or principle) is infinite.

6233. "And I will give the land to thy seed after thee an eternal possession"—that hereby is signified the Lord's kingdom to those who are principled in the above good and truth, appears from the signification of the land, in this case the land of Canaan, as denoting the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4240, 4447; and from the signification of seed, as denoting the truth of faith and the good of charity, see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310; and that the seed of Abraham, Isaac, and Jacob, denotes those who are principled in goods and truths, and are called the sons of the kingdom,

kingdom, see n. 3373 ; and from the signification of eternal possession, as denoting to have the Lord's life ; these are the sons of the kingdom.

6234. "And now thy two sons born to thee in the land of Egypt"—that hereby is signified good and truth in the natural principle from the internal, appears from the representation of Manasseh and Ephraim, who are here the two sons, as denoting the will-principle of the church and the intellectual principle of the church in the natural principle, born from the internal, see above, n. 6222 ; and inasmuch as good is of the will-principle, and truth is of the intellectual principle, by the same is signified the good and truth of the church ; and from the signification of born to thee, viz. to Joseph, as denoting from the internal principle ; and from the signification of the land of Egypt, as denoting the natural mind, where the scientifics of the church are, see n. 5270, 5278, 5280, 5288, 5301 ; and as denoting the natural principle, n. 6147.

6235. "Until I came to thee to Egypt"—that hereby is signified before the truth of the natural principle was in scientifics, appears from the signification of until I came to thee, as denoting before it was ; and from the representation of Jacob, who saith this of himself, as denoting the truth of the natural principle, see above, n. 6223 ; and from the signification of Egypt, as denoting scientifics in the natural principle, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004 ; that by Jacob and his sons coming into Egypt was represented, that truths should be insinuated into the scientifics of the church, was shewn in the two preceding chapters, see n. 6004.

6236. "They are mine"—that hereby is signified in me, appears from the representation of Jacob, who saith this of himself, as denoting the truth of the natural principle, of which we shall speak presently ; and from the representation of Manasseh and Ephraim, concerning whom he speaks, as denoting the will-principle of the church and the intellectual principle of the church in the natural principle, see n. 5354, 6222 ; the reason why they are mine denotes in me is, because Jacob is the truth of the natural principle, thus also the natural principle as to truth, and in the natural principle is the intellectual and will-principle, which are represented by Ephraim and Manasseh ; hence, inasmuch as they are in that natural principle, by their being mine is signified in me. That Jacob is the natural principle, in the supreme sense the Lord's divine natural principle, may be seen, n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098 ; and in the respective sense truth in the natural principle, thus

thus also the natural principle as to truth, see n. 3509, 3525, 3544; and whereas Jacob in general is truth in the natural principle, therefore his ten sons are the truths of the church in that principle in particular, see n. 5403, 5419, 5427, 5458, 5512, so also now the sons of Joseph. By Pharaoh also is represented the natural principle, yet not as to truths, but as to scientifics, which are things inferior, and into which truths may be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

6237. "Ephraim and Manasseh"—that hereby is signified the intellectual principle of the church and the will-principle; may be seen, n. 5354, 6222.

6238. "As Reuben and Simeon shall be mine"—that hereby is signified that they shall be truth and the good of truth, appears from the representation of Reuben; as denoting faith in the understanding, and the truth of doctrine whereby the good of life may be arrived at, see n. 3861, 3866; thus in general truth which is of the intellectual principle; and from the representation of Simeon, as denoting faith in the will, consequently truth in act, which is the good of faith or the good of truth; see n. 3869, 3870, 3871, 3872, 4597, 4502, 4503, 5626, 5603; thus in general the good which is of the new will-principle; that things similar to these are what are represented by Ephraim and Manasseh, is evident; but whereas Reuben profaned his representative, n. 4601, and also Simeon defiled his, n. 4497, 4502, 4503, and on this account they were cursed, see the following chapter, verses 3, 4, 5, 6, 7, therefore they lost their birthright, and in their place Ephraim and Manasseh the sons of Joseph were acknowledged for the first-born, 1 Chron. v. 1; nevertheless the representative still remained with Reuben and Simeon, for it is the same thing what be the quality of the person which represents, see n. 665, 1097, 4281, viz. there remained the representative of faith in the understanding with Reuben, and the representative of faith in the will with Simeon; but with Ephraim there was the representative of the intellectual principle of the church, and with Manasseh the representative of the will-principle of the church.

6239. "And thy generation which thou begettest after them"—that hereby are signified interior truths and goods, which are afterwards, appears from the signification of generation, as denoting those things which are of faith and of charity, see n. 613, 2020, 2584, thus truths and goods; and from the signification of after them, as denoting the interior things which are afterwards. The reason why interior things are signified is, because

because those things which are begotten from the internal principle afterwards, are more interior; for those things which were before begotten served successively for means of producing those, which are afterwards begotten, more interiorly, for the internal principle by degrees elevates the natural to itself. This is evident from the generation of all things which are of the intellectual principle in man, for man is first sensual, afterwards he becomes more and more interior, until he becomes intellectual; the case is the same with the new generation, which is effected by faith and charity; hence it is, that man by degrees is perfected. See what was said concerning successive elevation towards interior things, when man is regenerating, n. 6183. That generation in the word signifies those things which are of faith and charity, is because no other generation than what is spiritual can be understood in the internal sense; this generation is also meant in David, "They shall fear a fear, because God is in the *generation of the just*," Psalm xiv. 5; the generation of the just denotes truths derived from good, for justice is predicated of good. And in Isaiah, "They shall not labour in vain, and *shall not beget to terror*; they are the seed of the *blessed of Jehovah*," lxxv. 23. Again, "Who hath worked and done, *who calleth generations from the beginning*; I Jehovah the first, and with the last I am the same," xli. 4. And in Ezechiel, "Thy tradings, and *thy generations* from the land of the Canaanite, thy father was an Amorite, and thy mother an Hittite. As to *thy generations*, in the day in which thou wast born, thy navel was not cut, and thou wast not washed with water for my view," xvi. 3, 4, speaking of the abominations of Jerusalem, where it is very evident that generations denote generations in the spiritual sense. Again in Isaiah, "Awake according to the days of eternity, the *generations of eternities*," li. 9, where days of eternity denote the state and time of the most ancient church, of which eternity is predicated, because it was principled in the good of love to the Lord, to which good, inasmuch as it is immediately from the Lord, eternity is ascribed; generations of eternities denote the goods thence derived. In like manner in Moses, "Remember the days of eternity, understand the *years of generation and generation*," Deut. xxxii. 7; days of eternity denote the state and time of the most ancient church, which was before the flood, and was a celestial church; years of generation and generation denote the state and time of the ancient church, which was after the flood, and was a spiritual church; those churches are here treated of in Moses. And in Joel, "Judah shall sit to eternity, and Jerusalem"

“ salem to *generation and generation*,” iii. 20; eternity is predicated of Judah, because by Judah is represented the celestial church, n. 3881, and generation and generation is predicated of Jerusalem, because by Jerusalem is signified the spiritual church, n. 402. And in Isaiah, “ My justice shall be to eternity, and my salvation to *generation of generations*,” li. 8; where eternity is predicated of the good of love, for justice is predicated of that good, n. 612, 2235; and generation of the good of faith. And in David, “ Thy kingdom is a kingdom of all eternities, and thy dominion to *all generation and generation*,” Psalm cxlv. 13, where the sense is the same; for unless eternity was predicated of what is celestial, and generation of what is spiritual, only one would be mentioned, both would be vain repetition. Those things which are of a state of faith are also signified by a bastard not being allowed to come into the congregation of Jehovah to the *tenth generation*, Deut. xxiii. 2; and by the Ammonite and Moabite not even to the *tenth generation*, Deut. xxiii. 3; and by the Edomite and Egyptian being allowed to come into the congregation of Jehovah to the *third generation*, verse 8 of the same chapter. In like manner in the commandment of the Decalogue, by Jehovah God visiting the iniquity of the fathers upon the sons, *upon the third and fourth generation* of them that hate him, Exod. xx. 5. The reason why generations denote those things which are of faith and charity is, because in the spiritual sense no other generations can be understood than those which are of regeneration or the regenerate; in like manner as nativities, births, and conceptions in the word, which, that they are of faith and charity, may be seen, n. 1145, 1255, 3860, 3868, 4668, 5160, 5598.

6240. “ Shall be thine ”—that hereby is signified that they shall be in the rational principle, which is in the internal, appears from this, that the internal celestial principle, which is represented by Joseph, is in the rational principle, n. 4286, 4963; and therefore by being thine is signified that they shall be in the rational principle, as before by *being mine* was signified that they should be in the natural principle, in which is the truth of the natural principle, which is represented by Jacob, n. 6236. It may be expedient briefly to say what the rational principle is; the intellectual principle of the internal man is called rational, but the intellectual principle of the external man is called natural; thus the rational principle is internal, and the natural principle external; and they are most distinct one from the other. But no man is truly rational except he who is
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called a celestial man, and who hath a perception of good, and from good a perception of truth; whereas he who hath not that perception, but only knowledge that a thing is true because he is so instructed, and thence hath conscience, is not a truly rational man, but is an interior natural man; such are they, who are of the Lord's spiritual church; they differ from each other, as the light of the moon differs from the light of the sun; wherefore also the Lord appears to the spiritual as a moon, but to the celestial as a sun, see n. 1521, 1529, 1530, 1531, 4060, 4696. Several in the world suppose, that he is a rational man, who can reason ingeniously on many subjects, and so join together his reasonings, that what he concludes may appear as true; but this faculty falls to the lot of the very worst, who can reason cunningly and make evils appear as goods, and falses as truths, and also *vice versa*; but that this is a depraved fantasy, but not the rational principle, every reflecting person may see. The rational principle consists in inwardly seeing and perceiving that good is good, and thence that truth is truth, for the sight and perception thereof is from heaven. The reason why they who are of the Lord's spiritual church are interiorly natural is, because they only acknowledge that for truth, which they have imbibed from parents and masters, and afterwards have themselves confirmed with themselves, and do not see inwardly and perceive whether truth be from any other source than from this, that they have confirmed it with themselves; it is otherwise with the celestial; hence it is that the latter are rational, but the former interiorly natural. The internal celestial principle, which is represented by Joseph, is in the rational principle; whereas the spiritual good, which is represented by Israel, is in the interior natural principle, n. 4286; for they are the spiritual who are represented by Israel, and the celestial who are represented by Joseph.

6241. "Upon the name of their brethren they shall be called in their inheritance"—that hereby is signified that they should be of the quality of the truths and goods of the church, and together amongst them, appears from the signification of a name, and of being called by a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421; and from the representation of Ephraim and Manasseh, who are here the brethren, as denoting the intellectual principle and will-principle of the church, see n. 3969, 5354, 6221, thus truth and good, n. 6234; and from the signification of in their inheritance, as denoting together amongst them.

6242. "And I in my coming to Padan"—that hereby is signified

nified from a state of knowledges, appears from the signification of Padan-Aram, as denoting the knowledges of truth and good, see n. 3664, 3680, 4107, thus Padan denotes a state of knowledges.

6243. "Rachel died upon me in the land of Canaan"—that hereby is signified an end of the former affection of interior truth, appears from the signification of dying, as denoting to cease to be such, see n. 494, and as denoting an end of the former representation, see n. 3253, 3259, 3276, 5975; and from the representation of Rachel, as denoting the affection of interior truths, see n. 3758, 3782, 3793, 3899.

6244. "In the way when there was yet a tract of land"—that hereby is signified what is intermediate, may appear without explication.

6245. "To come to Ephrata"—that hereby is signified the spiritual of the celestial principle in a former state, appears from the signification of Ephrata, as denoting the spiritual of the celestial principle in a former state, see n. 4585, 4594.

6246. "And I buried her in the way of Ephrata"—that hereby is signified the rejection of that state, appears from the signification of burying, as denoting rejection, see n. 4564; and from the signification of Ephrata, as denoting the spiritual of the celestial principle in a former state, n. 6245.

6247. "It is Bethlehem"—that hereby is signified in its place a state of new affection of truth and good, appears from the signification of Bethlehem, as denoting the spiritual of the celestial principle in a new state, see n. 4594, thus a state of new affection of truth and good, for the spiritual of the celestial principle is the truth of good, thus the affection of truth derived from good. It may be expedient to shew how the case is with what is contained in this verse in the internal sense; the subject treated of is concerning the rejection of a former affection of truth, and concerning the reception of a new affection; the former affection of truth prevails during man's regeneration, but the latter, which is the new affection, prevails when he is regenerated; in the former state man is affected with truth for the sake of the end that he may become intelligent, but in the latter state that he may become wise, or what is the same thing, in the former state he is affected with truth for the sake of doctrine, but in the latter for the sake of life; when for the sake of doctrine, he then looks at good from truth, but when for the sake of life, he looks at truth from good; thus the latter state is the inverse of the former; wherefore the former state is rejected during man's regeneration, and the latter, which is a new state,
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is received; the former state also, in respect to the latter new one, is impure, for when man is affected with truth for the sake of doctrine that he may become intelligent, he is affected also at the same time with reputation and glory; this affection must needs be then present, and it is also permitted as an introductory means, because such is the quality of the man; but when he is affected with truth for the sake of life, he then rejects glory and reputation as ends, and embraces the good of life, that is, charity towards his neighbour.

6248. Verses 8, 9. *And Israel saw the sons of Joseph, and said, whose are these? And Joseph said to his father, these are my sons, whom God hath given me here; and he said, bring them I pray to me, and I will bless them.* And Israel saw the sons of Joseph, signifies apperception concerning the intellectual principle and the will-principle of the church: and he said, whose are these, signifies and concerning their origin: and Joseph said to his father, signifies a reply from the interior principle: these are my sons, whom God hath given me here, signifies that they were from the internal in the natural principle: and he said, bring them I pray to me, signifies that they should accede to spiritual good: and I will bless them, signifies prediction concerning good and truth.

6249. “And Israel saw the sons of Joseph”—that hereby is signified apperception concerning the intellectual principle and the will-principle of the church, appears from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4403 to 4421, 4567, 4723, 5400; and from the representation of Ephraim and Manasseh, as denoting the intellectual principle and the will-principle of the church, born from the internal, which is Joseph, see n. 5354, 6222.

6250. “And he said, whose are these”—that hereby is signified and concerning their origin, viz. perception concerning it, appears from the signification of saying, as denoting perception, see above, n. 6220; and from the signification of whose are these, as denoting concerning their origin; for an interrogation in the internal sense denotes knowledge from perception, see n. 2693, 6132.

6251. “And Joseph said to his father”—that hereby is signified reply from an interior principle, may appear without explanation, when by Joseph is meant the internal principle, n. 6177; for when a man perceives, then when he inquires with himself concerning any subject, he also replies to himself from an interior principle; it hath also been observed, when spirits inquired
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any thing with me, that they received an answer from merely looking into my thought.

6252 “These are my sons, whom God hath given me “here”—that hereby is signified that they were from the internal in the natural principle, appears from the representation of Joseph, whose sons they were, as denoting the internal principle, see n. 6177, 6224; and from the signification of the land of Egypt, which is *here*, as denoting the natural mind, see n. 5276, 5278, 5280, 5288, 5301, thus the natural principle.

6253. “And he said, bring them I pray to me”—that hereby is signified that they should accede to spiritual good, appears from the signification of bringing them to him, as denoting that they should accede; and from the representation of Israel, to whom they should accede, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6254. “And I will bless them”—that hereby is signified prediction concerning good and truth, appears from the signification of blessing, as denoting prediction, as above, n. 6230, in the present case concerning good and truth, which are represented by Manasseh and Ephraim. To bless, inasmuch as it is a very general expression, so it signifies various things; that it also signifies prediction as well concerning the goods which befall, as concerning evils, is evident in the following chapter, where Israel predicted to his sons what should befall them, evils to some, as to Reuben, Simeon, and Levi, and goods to some, as to Judah and Joseph; this prediction is called a blessing in verse 28 of that chapter, “This is what their father spake to them, *and blessed them, every one, according to his blessing he blessed them;*” that blessing denotes prediction, is manifest from the words in the first verse of that chapter, “Jacob called his sons, *and said, be gathered together, and I will tell you what shall happen to you in the extremity of days.*”

6255. Verses 10, 11, 12, 13, 14. *And the eyes of Israel were heavy by reason of old age, he could not see; and he caused them to come to him, and kissed them, and embraced them. And Israel said to Joseph, I did not think to see thy faces, and behold God hath caused me to see also thy seed. And Joseph took them away from his thighs, and bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand on Israel's left, and Manasseh in his left hand on Israel's right, and made them come to him. And Israel put forth his right hand, and set on the head of Ephraim, and he was the younger, and his left hand on the head of Manasseh, he put forth his hands*

hands conversely, because Manasseh was the first-born. And the eyes of Israel were heavy, signifies his obscure apperception: by reason of old age, signifies because in the end of representation: he could not see, signifies non-observance: and he made them come to him, signifies presence: and he kissed them, signifies conjunction from the affection of truth: and embraced them, signifies conjunction from the affection of good: and Israel said to Joseph, signifies elevation to the internal principle: I did not think to see thy faces, signifies that he was not in hope concerning the influx of his love: and behold God hath made me see also thy seed, signifies that not only the influx of love was apperceived, but also the good and truth thence derived: and Joseph took them away from his thighs, signifies the good of the will-principle and the truth of the intellectual principle in the natural from the affection of love on the part of spiritual good: and he bowed himself with his face to the earth, signifies their humiliation: and Joseph took them both, Ephraim in his right hand on Israel's left, signifies the truth of the intellectual principle as in the second place: and Manasseh in his left hand on Israel's right, signifies the good of the will-principle in the first place: and caused them to come to him, signifies adjunction: and Israel put forth his right hand, and set on the head of Ephraim, signifies that he regarded truth in the first place: and he was the younger, signifies although it be in the second place: and his left hand on the head of Manasseh, signifies that he regarded good in the second place: he put forth his hands conversely, signifies thus not according to order: because Manasseh was the first-born, signifies if indeed good is in the first-place.

6256. "And the eyes of Israel were heavy"—that hereby is signified his obscure apperception, appears from the signification of eyes, as denoting the intellectual sight, see n. 2701, 4403 to 4421, 4083 to 4339, as also seeing, n. 6249; and from the representation of Israel, as denoting spiritual good in the natural principle, see above, n. 6253; and from the signification of being heavy, when it is predicated of the eyes, as denoting what is obscure, thus obscure apperception. The reason why Israel was then in obscure apperception, when he blessed the sons of Joseph, is, because he was in the end of representation, but in general, because that spiritual good, which is represented by Israel, is in obscure perception, for it is from the natural principle, where natural lumen prevails, but not celestial light, in which spiritual and celestial good is, which is from the rational principle; the external man, who is also called natural, is of
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this character. When we speak of spiritual good from the natural principle, they are meant who are principled in that good, viz. they who are of the Lord's spiritual church, wherefore also by Israel that church is represented, n. 4286; that the spiritual, who are they that are of that church, are respectfully in an obscure principle, may be seen, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3246, 3833, 4402; and because they are in an obscure principle, they also set truth which is of faith in the first place, as Israel here did, in that he set Ephraim before Manasseh. The reason why the spiritual so believe is, because by truth they are introduced to good, n. 2954, and when they are introduced, they do not perceive the good, because it flows in into the affection of truth from an interior principle, thus not into apperception before they are regenerated. Hence also it is, that the goods of charity they call the fruits of faith, and yet they are little solicitous about fruits who assert that faith alone saves without good works, and this in the last hour of death, howsoever the man had before lived; that this is an obscure apperception concerning good and truth, may be manifest. Nevertheless the case is so; they who prefer faith to charity from principles derived from doctrine, and still live a life of charity, are they who are of the Lord's spiritual church, and are saved, for in life they prefer the good of charity, but in doctrine the truth of faith.

6257. "By reason of old age"—that hereby is signified because in the end of representation, appears from the signification of old age, as denoting newness of representation, see n. 3254, thus the end of the former.

6258. "He could not see"—that hereby is signified non-observance, appears from the signification of seeing, as denoting apperception, see above, n. 6249, thus also observance.

6259. "And caused them to come to him"—that hereby is signified presence, appears from the signification of causing to come, as denoting to render present.

6260. "And kissed them"—that hereby is signified conjunction from the affection of truth, appears from the signification of kissing, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929; the reason why it denotes the affection of truth is, because it follows, that he embraced them, whereby is signified conjunction from the affection of good, for to embrace denotes an interior and thence a closer affection than to kiss, as the affection of good is more interior and closer than the affection of truth.

6261. "And embraced them"—that hereby is signified conjunction

junction from the affection of good, appears from the signification of embracing, as denoting the conjunction of love, see n. 4351, thus conjunction from the affection of good, see just above, n. 6260. That to embrace denotes such affection, is very manifest from the testification of love by embracing, embracing being an act which thence flows, for every spiritual affection hath a gesture corresponding to it in the body of man, which gesture is representative thereof; that this is the case with kissing, spoken of just above, is a known thing.

6262. "And Israel said to Joseph"—that hereby is signified elevation to the internal principle, appears from the signification of saying, as denoting perception, and also influx, before spoken of; the reason why it denotes elevation is, because the subject treated of in this verse is concerning the influx of love, and thence of good and truth from the internal principle, which influx is elevation to the internal principle; for the external principle cannot be in love towards the internal, except by influx and elevation from the internal; for the very love itself, of which the external principle is sensible, is of the internal, and whereas every active principle hath it's re-active or reciprocal principle, that any effect may be produced, and the active principle is the cause, and the re-active is the thing caused, therefore re-activity is also of the active principle, as the thing caused is of the cause, for all energy in the thing caused is from the cause; this is the case with re-action in singular the things of universal nature.

6263. "I did not think to see thy faces"—that hereby is signified that he was not in hope concerning the influx of his love, appears from the signification of faces, as denoting things interior, see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695, thus the affections, for these shine forth principally from the face, see n. 4796, 5102; hence the face of God denotes the divine love, consequently mercy, n. 5585; and from the signification of I did not think, as denoting that he had not been in hope; that the *influx* of love is denoted, is signified by seeing the faces, as is also evident from what precedes and from what presently follows.

6264. "And behold God hath caused me to see also thy seed"—that hereby is signified, that not only the influx of love was apperceived, but also good and truth thence derived, appears from the representation of Manasseh and Ephraim, who are here the seed, as denoting the good of the will-principle and the truth of the intellectual, see n. 5354, 6222; and also from the signification of seed, as also denoting good and truth, see n. 1610,

1610, 2848, 3310, 3373, 3671; and because it is said, I did not think to see thy faces, and behold God hath caused me to see (also thy seed,) hereby is signified that not only the influx of love was apperceived, but also (good and truth thence derived;) for that by seeing faces is signified an influx of love, may be seen just above, n. 6263.

6265. "And Joseph took them away from his thighs"—that hereby is signified the good of the will-principle and the truth of the intellectual from the affection of love on the part of spiritual good, appears from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877; and from the representation of Manasseh and Ephraim, who are here they whom Joseph took away, as denoting the good of the will-principle and the truth of the intellectual, see n. 5354, 6222; and from the signification of thighs, as denoting the affection of love, see n. 3021, 4277, 4280, 4575, 5050 to 5062; that it was on the part of spiritual good, is denoted by Israel, who is spiritual good, n. 5253. By these things is signified, that the internal celestial principle removed the good of the will-principle and the truth of the intellectual from spiritual good, that is, from the affection of the love thereof, because Israel, by whom spiritual good is represented, caused that good and truth to come to himself, besides that they were brought to him by Joseph, by whom is represented the internal celestial principle, wherefore they were removed, and were afterwards brought by Joseph, as it follows; the reason is, because hereby there is an influx of love from the internal celestial principle through spiritual good into them; for this is according to order, and hence this external ritual, when they were to be blessed, was strictly to be observed; for on this occasion they were presented before the Lord, from whom is prediction, which is here signified by blessing, n. 6254. Hence then it is, that Joseph took his sons from the thighs of his father, and himself afterwards brought them thither.

6266. "And he bowed himself with his face to the earth"—that hereby is signified their humiliation, appears from the signification of bowing himself with his face to the earth, as denoting interior humiliation, see n. 5682; for such bowing is an act of the body corresponding to humiliaton of the mind, hence they, who are in adoration of God from the heart, thus bow themselves. It is said he bowed himself, because Joseph was in their stead, not on this occasion before Israel, but before the Lord, from whom was blessing by Israel. The reason why this was done by Joseph in their stead is, because this is the
case

in things spiritual; the good of the will-principle and the truth of the intellectual in the natural cannot of themselves humble themselves before the Lord, but from the internal principle by influx; inasmuch as without influx through the internal principle into the natural, there is nothing of will and understanding therein, and not even any thing of life, for the internal principle is the medium, through which there is life from the Lord therein.

6267. "And Joseph took them both, Ephraim in his right hand on Israel's left"—that hereby is signified truth of the intellectual principle as in the second place, and that by Manasseh in his left hand on Israel's right, is signified good of the will-principle in the first place, appears from the representation of Ephraim, as denoting truth of the intellectual principle, and from the representation of Manasseh, as denoting good of the will-principle, see n. 5354, 6222; and from the signification of the right hand, as denoting to be in the first place, and of the left hand, as denoting to be in the second, as is manifest from universal use in life. How the case is herein, will be shewn in what presently follows.

6268. "And caused them to come to him"—that hereby is signified adjunction, is manifest without explication.

6269. "And Israel put forth his hand, and set it on the head of Ephraim"—that hereby is signified that he regarded truth in the first place, appears from the signification of putting forth his right hand, as denoting to regard in the first place; that the right hand denotes in the first place, is evident; and from the representation of Ephraim, as denoting the intellectual principle, thus also the truth of faith, for this dwells in the intellectual part of man, when there is sight from the light of heaven, thus spiritual sight, in that part, see n. 6222. The subject treated of in this verse, and also in the following verses 17, 18, 19, is concerning Israel putting his right hand on the head of Ephraim, and the left on the head of Manasseh, and thereby is signified that he regarded the truth of faith in the first place, and the good of charity in the second; the reason was, because the spiritual man, who is represented by Israel, n. 4286, 6256, regards no otherwise, until he is regenerated, for he sensibly observes what the truth of faith is, but not what the good of charity, for this latter flows-in by an interior way, but the former by an exterior, as the scientific principle. But they who are not in the process of regeneration, say absolutely that faith is in the first place, that is, that it is the essential of the church, because thus they can live as they please, and still say that they have hope of salvation.

Hence also at this day charity hath so disappeared, that it is scarce known by any one what it is, consequently also faith hath disappeared, for one without the other is not given. If charity was in the first place, and faith in the second, the church would have another face, for then none would be called christians, but they who lived according to the truth of faith, that is, the life of charity; and also it would then be known what charity is; then too there would not be made more churches than one, by distinguishing between them according to opinions concerning the truths of faith; but the church would be called one, containing all who are in the good of life, not only who are within the orb where the church is, but also who are out of it; the church thus would be in illustration concerning such things as are of the Lord's kingdom, for charity illustrates, and in no case faith without charity; the errors too, induced by faith separate from charity, would be clearly seen. Hence it is evident what another face the church would have, if the good of charity was in the first place, that is, was an essential, and the truth of faith in the second, that is, was the formality thereof. The face of the church would then be as the face of the ancient church, which made the church to consist in charity, and had no other doctrinals of the church than those of charity; hence they had wisdom from the Lord. What the quality of that church was, is described in these words in Moses, "Jehovah led him about, "instructed him, guarded him, as the pupil of his eye. As "an eagle stirreth up her nest, fluttereth over her young, "spreadeth out her wings, he took him, bare him upon his "wing. Jehovah alone led him, neither was any strange God "with him; he caused him to ride on the high places of the "earth, and fed him with the produce of the fields, he made "him suck honey out of the rock, and oil out of the flinty "rock; butter of the herd, and milk of the flock, with fat "of lambs, and of Rams the sons of Bashan, and of goats, "with fat of the kidneys of wheat, and thou drinkest the pure "blood of the grape," Deut. xxxii. 10 to 14. Wherefore they who were of that church, are in heaven, and in all happiness and glory there.

6270. "And he was the younger"—that hereby is signified although it be in the second place, appears from the signification of the younger, as denoting to be in the second place.

6271. "And his left hand on the head of Manasseh"—that hereby is signified that he regarded good in the second place, appears from the signification of putting forth his left hand, as denoting to regard in the second place; and from the representation

representation of Manasseh, as denoting the will-principle, thus also the good of charity; how this case is, may be seen just above; n. 6269.

6272. "He put forth his hands conversely"—that hereby is signified thus not according to order, appears from the signification of putting forth the hands conversely, as denoting not according to order, for thereby he makes the younger the first-born, and *vice versa*, consequently the truth of faith prior and superior, and the good of charity posterior and inferior, for primogeniture is priority and superiority, n. 3325. How much evil this introduces into the church, may appear manifest, for by it such obscurity is occasioned, that it is not known what good is, thus neither what truth is; for good is like a flame and truth like the light thence issuing, if you take away the flame, the light also perishes, and if any light appears, it is like a fallacious light which is not derived from the flame; hence it is that churches are at variance with each other, and dispute about the truth, and one congregation asserts a thing to be true, which another asserts to be false. And what is still worse, when once they have set faith in the first place in a church assembly, they next begin to separate faith from charity, and to make light of the latter respectively, and thus to have no concern about the life, to which man by nature also inclines; hence the church perishes, for it is the life which constitutes the church with man, but not doctrine without life; nor yet confidence, which is faith in an eminent degree, for genuine confidence cannot possibly be given except with those who are in charity, the life of confidence being thence derived. Moreover, that the good of charity is actually the first-born, that is, in the prior place, and that the truth of faith appears to be so, may be seen, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.

6273. "Because Manasseh was the first-born"—that hereby is signified if indeed good is in the prior place, appears from the representation of Manasseh, as denoting good which is of the will-principle, spoken of above; and from the signification of primogeniture, as denoting priority and superiority, see n. 3325, thus the first-born denotes one who is in the prior place; that good is in the prior place, as also the will-principle of man, and that truth is in the posterior place, as also the thinking principle of man, who cannot see from natural lumen alone, if it be illustrated in but a small degree? also that man's will-principle causes him to think in one way rather than in another, consequently that good with man causes this or that to be true; thus

thus the truth is in the second place, and good in the first; think and reflect with yourself, can the truth which is of faith take root except in good, and is faith faith unless it be therein rooted? Hence you will be able to conclude what is primary or essential to the church, that is, to man in whom the church is.

6274. Verses 15, 16. *And he blessed Joseph, and said, the God before whom my fathers Abraham and Isaac walked, the God who fed me from that even to this day. The angel who redeemeth me from all evil, bless the boys, and in them shall my name be called, and the name of my fathers Abraham and Isaac, and may they grow to a multitude in the midst of the earth.* And he blessed Joseph, signifies prediction concerning truth of the intellectual principle and good of the will-principle having life from the internal: and said, the God before whom my fathers walked, Abraham and Isaac, signifies the divine (being or principle) from which internal good and internal truth had life: the God who fed me, signifies that divine (being or principle) vivifying the good of spiritual truth from the natural principle: from that even to this day, signifies continually: the angel who redeemeth me from all evil, signifies the divine human (principle) from whom is deliverance from hell: bless the boys, signifies that he may give them truth and good: and in them shall my name be called, signifies that in them should be the quality of the good of spiritual truth from the natural principle: and the name of my fathers Abraham and Isaac, signifies and the quality of internal good and truth: and may they grow to a multitude in the midst of the earth, signifies extension from the inmost principle.

6275. "And he blessed Joseph"—that hereby is signified prediction concerning the truth of the intellectual principle and the good of the will-principle having life from the internal, appears from the signification of blessing, as denoting prediction, see n. 6230, 6254; and from the representation of Ephraim and Manasseh, who in this case are Joseph, as denoting the truth of the intellectual principle and the good of the will-principle in the natural, born from the internal, see n. 6234, 6247. That by Joseph are meant his sons, is evident from the blessing itself, in which it is said, "The angel that redeemeth me from all evil *bless the boys*, and in them shall my name be called;" and the reason is, because that good and truth in the natural principle, which are represented by Manasseh and Ephraim, are the very internal principle therein; the internal principle and the external are indeed distinct from each other, but in the natural

ral principle, where they are together, the internal principle is as in it's form adequate to itself, which form acts nothing from itself, but from the internal which is in it, thus is only acted upon. The case herein is like that of the efficient in the effect, the efficient and effect are distinct from each other, nevertheless the efficient is in the effect as in it's form adequate to itself, and by it acts as a cause in the sphere where the effect is presented. The case is similar with good and truth in the natural principle appertaining to man, which are born from the internal principle, for the internal principle clothes itself with such things as are of the natural principle, that it may be therein, and there exert vital activity; but those things, with which it clothes itself, are nothing else but coverings, which act nothing at all from themselves.

6276. "And said, the God before whom my fathers walked, "Abraham and Isaac"—that hereby is signified the divine (being or principle) from whom internal good and internal truth had life, appears from the signification of God, as denoting the divine (being or principle;) and from the signification of walking, as denoting to live, or to have life, see n. 519, 1794; and from the representation of Abraham, as denoting in the supreme sense the very divine (principle) of the Lord, and from the representation of Isaac, as denoting his divine rational principle, thus the internal human principle, for Jacob is the Lord's divine natural, or his external human principle, see n. 2011, 3245, 3305, 3439, 4615. But in the representative sense Abraham denotes internal good, and Isaac internal truth, see n. 3703, 6098, 6185; the reason why these things in the representative sense are signified by Abraham and Isaac is, because that essential good and truth, which are in the Lord's kingdom, proceed from his divine (principle) and divine human; and cause that the Lord himself is there, thus he himself is his kingdom.

6277. "The God who fed me"—that hereby is signified that divine (being or principle) vivifying the good of spiritual truth from the natural principle, appears from the signification of feeding, as denoting to vivify; that to feed denotes to vivify, see n. 6044, the reason is, because a pasture (a place of feeding) denotes that which supports the spiritual life of man, see n. 6078, but feeding and a pasture, which are there spoken of, are predicated of a flock, whereas feeding is here predicated of Jacob, in that he was supported by food and the necessities of life, by which in the internal sense the same thing is signified, for what supports and vivifies the life of the body, this, in the internal sense, signifies what supports the spiritual life, and vivifies it;
and

and from the representation of Israel, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and whereas this good, which Israel represents, is the good of truth, therefore it is here said the good of spiritual truth; for Israel in the genuine sense is the spiritual church, and the good which is of that church, is the good of truth; for the members of that church are instructed concerning good by truth, and when they do according to the truth in which they are instructed, then that truth is called good; this good is the good which is called the good of truth, and is represented by Israel.

6278. "From that even to this day"—that hereby is signified continually appears from the signification of to-day and to this day, as denoting what is perpetual and eternal, see n. 2838, 4304, 6165; in the present case therefore, from that even to this day signifies continually, viz. continually vivifying, which is feeding, n. 6277.

6279. "The angel who redeemeth me from all evil"—that hereby is signified the Lord's divine human (principle) from whom is deliverance from hell, appears from the signification of angel, as denoting the Lord's divine human (principle,) of which we shall speak presently; and from the signification of redeeming, as denoting to deliver, of which also we shall speak presently; and from the signification of evil, as denoting hell. The reason why evil denotes hell is, because hell itself is nothing else but evil; for whether you say, that all in hell are evil, or say that hell is evil, it is the same thing; in the spiritual sense, when evil is spoken of, hell is meant, for they who are in the spiritual sense, as the angels in heaven are, think and speak abstractedly from persons, because universally, thus evil to them is hell; in like manner sin, when by it is meant the ruling evil, as Gen. chap. iv. "Jehovah said to Cain, if thou doest not well, *sin* lieth at the door, to thee shall be his desire, and thou shalt rule over him," verses 6, 7; here *sin* denotes hell, which is at hand, when man doeth evil. Evil itself also with man is nothing but hell, for it flows-in thence, and man in such case is a hell in it's least image, as also is every one who is in hell; so on the other hand, good itself with man is nothing but heaven in him, for good flows-in through heaven from the Lord, and the man who is principled in good, is a heaven in it's least image, as also is every one in heaven.

6280. That the redeeming angel is the Lord as to the divine human (principle,) is manifest from this consideration, that the Lord by assuming the human (principle,) and making it divine,
redeemed

redeemed man, that is, delivered him from hell, on which account the Lord, as to his divine human (principle,) is called the Redeemer. The reason why the divine human (principle) is called angel is, because by angel is signified sent, and the Lord as to the divine human (principle) is said to be sent, as is evident from very many passages in the word of the evangelist. And moreover the divine human (principle,) before the Lord's coming into the world, was Jehovah himself flowing-in through heaven when he spake the word; for Jehovah was above the heavens, but what passed from him through the heavens, this was at that time the divine human (principle;) for by the influx of Jehovah into heaven, it resembled a man, and the divine (principle) itself thence flowing was a divine man; this now is the divine human (principle) from eternity, and is what is called the sent, whereby is meant proceeding, and this is the same as angel. But because Jehovah by that his divine human (principle) could not flow-in any longer with men, inasmuch as they had so far removed themselves from that divine (principle,) therefore he assumed the human (principle,) and made this divine, and thus by influx thence into heaven he was able to reach even to those of the human race, who received the good of charity and the truth of faith from the divine human (principle,) which was thus made visible, and deliver them thereby from hell; which otherwise could not have been effected; this deliverance is what is called redemption, and the divine human (principle) itself, which delivered or redeemed, is what is called the redeeming angel. But it is to be noted, that the Lord as to the divine human (principle,) as well as with respect to the divine itself, is above heaven, for he is the Sun which illuminates heaven, thus that heaven is far beneath him; the divine human (principle,) which is in heaven, is the divine truth which proceeds from him, which is light from him as from the sun; the Lord as to his essence is not divine truth, for this is from him as light from the sun, but he is divine good itself, one with Jehovah. The Lord's divine human (principle) is also called angel in other passages in the word, as when he appeared to Moses in the bush, concerning which circumstance it is thus written in Exodus, "When Moses came to the mountain of God, to Horeb, *the angel of Jehovah appeared to him* in a flame of fire out of the midst of the bush. Jehovah saw that Moses went aside to see, therefore God cried to him out of the midst of the bush. And moreover he said, *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,*" iii. 1, 2, 4, 6; it is the Lord's divine human (principle) which is here called the angel of Jehovah,

vah, and it is plainly said, that it was Jehovah himself; that Jehovah was there in the divine human (principle,) may be manifest from this consideration, that the divine itself could not appear except by the divine human (principle,) according to the Lord's words in John, "No one hath seen God at any time, "the only-begotten Son, who is in the bosom of the Father, he "hath brought him forth to view," [*] i. 18; and in another place, "Ye have neither heard the voice of the Father at any "time, nor seen his shape," v. 37. Moreover, the Lord as to the divine human (principle) is called angel, in speaking of leading the people into the land of Canaan, on which occasion it is thus written in Exodus, "*Behold I send an angel before thee,* "to keep thee in the way, and to conduct thee to the place "which I have prepared. Take heed to thyself from his faces, "because he will not endure your transgression, *inasmuch as* "my name is in the midst of him," xxiii. 20, 21, 23; that angel in this passage is the divine human (principle,) is evident from this consideration, that it is said, "Inasmuch as my name is in "the midst of him," that is, Jehovah himself; by my name is signified the quality of Jehovah, which is in the divine human [principle;] that the Lord as to the divine human [principle] is the name of Jehovah, see n. 2648; and that the name of God denotes quality, also every thing in one complex by which God is worshipped, see n. 2724, 3006. And in Isaiah, "In all their "straitness he had straitness, *and the angel of his faces* shall "deliver them, for his love and his indulgence *he redeemed them,* "and he took them, and carried them all the days of eternity," lxi. 9; that the angel of the faces of Jehovah is the Lord as to the divine human [principle,] is evident, for it is said that he redeemed them. So in Malachi, "Behold the Lord whom ye "seek shall suddenly come to his temple, and *the angel of the* "covenant whom ye desire, behold he cometh, saith Jehovah "Zebaoth. But who shall abide the day of his coming, and "who shall stand when he shall appear? Then shall the offering "of Judah and Jerusalem be sweet to Jehovah, according to the "days of eternity, and according to the former years," iii. 1, 2, 4; that the angel of the covenant is the Lord as to the divine human [principle,] is very manifest, for the subject treated of is

(*) The original Greek word here rendered "*hath brought forth to view,*" is ἐξήγγισατο which in our English Version is expressed by *hath declared.* But the former rendering appears to be more agreeable to the meaning of the original, and at the same time more expressive of the idea intended to be suggested, viz. the manifestation of the invisible Father in and by the humanity which he was pleased to assume in the person of Jesus Christ.

concerning his coming; the offering of Judah and Jerusalem being then sweet to Jehovah, signifies that worship grounded in love and faith to him should then be sweet. That by Judah in the above passage is not meant Judah, nor by Jerusalem Jerusalem, is clearly evident, for neither then nor afterwards was the offering of Judah and Jerusalem sweet. That the days of eternity denote states of the most ancient church which was celestial, and that former years denote states of the ancient church, which was spiritual, may be seen, n. 6239. Moreover by angel in the word, in the internal sense, is not signified angel, but somewhat divine in the Lord, see n. 1925, 2321, 2821, 3039, 4085.

6231. As to what concerns redeeming, in the proper sense it signifies to restore and appropriate to himself what had been his own, and it is predicated of slavery, of death, and of evil; when of slavery, they are meant who have been made slaves, in the spiritual sense who are enslaved to hell; when of death, they are meant who are in damnation; and when of evil, as in the present case, they are meant who are in hell, for the evil, from which the angel redeems, is hell, n. 6279. Inasmuch as the Lord delivered man from those things by making the human [principle] in himself divine, therefore his divine human [principle] is what in the word is called redeemer, as in Isaiah, "I help thee, saith Jehovah, and *thy Redeemer the Holy One of Israel*," xli. 14. Again, "Thus saith Jehovah, *the Redeemer of Israel, his Holy One*," xlix. 7, 26. Again, "Jehovah Zebaoth is his name, and *thy Redeemer the Holy One of Israel*, the God of the whole earth he shall be called," liv. 5; in these passages, the divine [principle] itself, which is called Jehovah, is distinguished from the divine human, which is called *the Redeemer the Holy One of Israel*. But that it is Jehovah himself in the divine human [principle,] is manifest from the following passages, "Thus saith Jehovah *the king of Israel, and his Redeemer, Jehovah Zebaoth, I am the first and I the last, and besides me there is not a God*," xliv. 6. Again, "Thus saith *Jehovah thy Redeemer, I am Jehovah thy God, teaching thee*," xlviii. 17. Again, "Thou art our Father, for Abraham doth not know us, and Israel doth not acknowledge us, *Thou Jehovah art our Father our Redeemer, thy name is from everlasting*," lxiii. 16. And in David, "*Jehovah who redeemeth my life from the pit*," Psalm ciii. 4; from which passages also it is evident, that by Jehovah in the word no other is meant than the Lord, see n. 1343, 1737, 2921, 3035, 5663; and that Jehovah the redeemer is his divine

human [principle.] Therefore also they who are redeemed are called the redeemed of Jehovah, in Isaiah, "Say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him, and the price of work before him, they shall call them the people of holiness, *the redeemed of Jehovah*," lxii. 11, 12; that it is the Lord from whom they are called the redeemed of Jehovah, is very manifest, for the subject treated of is concerning his coming, "Behold thy salvation cometh, behold his reward is with him." Moreover see Isaiah xliii. Chap. lii. 2, 3. Chap. lxiii. 4, 9. Hosea xiii. 14. Exod. vi. Chap. xv. 13. Job xix. 25; where it is evident that redemption is predicated of slavery, and of death, and of evil.

6282. "Bless the boys"—that hereby is signified that he would give them truth and good, appears from the signification of blessing, as denoting to gift with truth and good, for blessing in the spiritual sense involves nothing else, see n. 1420, 1422, 4981; and from the representation of Ephraim and Manasseh, who are here the boys, as denoting the intellectual principle of the church and the will-principle of the church, to which truth and good should be given, to the intellectual principle truth, and to the will-principle good.

6283. "And in them shall my name be called"—that hereby is signified that in them should be the quality of the good of spiritual truth from the natural principle, appears from the signification of his name being called in any one, as denoting his quality in him, see n. 1754, 1896, 2009, 3421; and from the representation of Israel, as denoting the good of spiritual truth from the natural principle, see above, n. 6277; and because the quality of Israel was in them, therefore also they were received amongst the rest of the sons of Jacob, and were made tribes, one of Manasseh, and the other of Ephraim, and of them the twelve tribes consisted, when the tribe of Levi, because made the priesthood, was not numbered, which obtained inheritance by lot, see Joshua, and also Ezechiel, chap. xlviii.

6284. "And the name of my fathers Abraham and Isaac"—that hereby is signified and the quality of internal good and truth, appears from the signification of name, as denoting quality, see just above, n. 6283; and from the representation of Abraham and Isaac, as denoting internal good and truth, see n. 6276. Internal good and truth must be in external good and truth, that these latter may be good and truth, for, as was said above, n. 6275, the external principle is nothing but somewhat formed, of such a quality, that the internal principle may be there,

there, and exert therein it's vital activities according to influx into itself from the Lord; neither also is the internal principle any thing else in respect to the supreme, which is the Lord; hence is the all of life, and the things which are beneath are merely forms recipient of life by degrees in their order, even to the last, which is the body.

6285. "And may they grow to a multitude in the midst of the earth"—that hereby is signified extension from the inmost principle, appears from the signification of midst, as denoting the inmost, see n. 2940, 2973, 6068, 6084, 6103; hence growing into a multitude denotes extension, for the truths, which are signified by a multitude, extend themselves round about from the inmost, as from a centre; and the greater the extension thence is, and the more this extension is according to heavenly order, so much the more perfect is the state; this state is what is signified by this part of the blessing, that they may grow to a multitude in the midst of the earth.

6286. Verses 17, 18, 19, 20. *And Joseph saw, that his Father put his right hand on the head of Ephraim, and it was evil in his eyes, and he laid hold of the hand of his father to remove it from upon the head of Ephraim, upon the head of Manasseh. And Joseph said to his father, not so my father, because this is the first-born, put thy right hand on his head. And his father refused, and said, I know my son, I know, this also shall be for a people, and also he shall become great, nevertheless his younger brother shall be greater than him, and his seed shall be the fulness of the gentiles. And he blessed them in that day, saying, in thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.* And Joseph saw that his father put his right hand on the head of Ephraim, signifies apperception that he regarded truth in the first place: and it was evil in his eyes, signifies displeasure: and he took hold of the hand of his father, signifies influx into the ability of his obscure apperception: to remove it from upon the head of Ephraim upon the head of Manasseh, signifies to turn him from error: and Joseph said to his father, not so my father, because this is the first-born, signifies perceptible influx concerning good that it hath priority: put thy right-hand on his head, signifies that thus he should be in the first place: and his father refused, signifies non-consent: and he said, I know, my son, I know, signifies that so it is, but that it appears otherwise: this also shall be for a people, and also he shall become great, signifies that truth from good shall also be increased, thus the celestial man: nevertheless his younger brother shall be greater than he, signifies that good from truth shall

shall receive more increase, thus the spiritual man: and his seed shall be the fulness of the Gentiles, signifies the truth which is of faith about to reign: and he blessed them in that day, signifies foresight and providence (*prævidentiam & providentiam*) to eternity: saying, in thee let Israel bless, saying, God set thee as Ephraim and as Manasseh, signifies that his own spiritual principle may be in the truth of the intellectual and the good of the will-principle: and he set Ephraim before Manasseh, signifies that he regarded truth in the first place, because he was spiritual.

6287. "And Joseph saw that his father put his right hand on 'the head of Ephraim'"—that hereby is signified apperception that he regarded truth in the first place, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2807, 3764, 4567, 4723, 5400; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877, 6224; and from the representation of Israel, who is here the father, as denoting spiritual good from the natural principle; and from the signification of putting the right hand on the head, as denoting to regard in the first place, see above, n. 6269; and from the representation of Ephraim, as denoting truth which is of the intellectual principle in the natural, see above, n. 6234, 6238, 6267; from these considerations it is evident, that by Joseph seeing that his father put his right hand on the head of Ephraim, is signified apperception of the internal celestial principle that spiritual good from the natural principle regarded truth in the first place; see what was said and shewn above, n. 6256, 6269, 6272, 6273.

6288. "And it was evil in his eyes"—that hereby is signified displeasure, appears without explication. The reason why it displeased Joseph was, because by him is represented the internal celestial principle, which is above the spiritual good represented by Israel; what is superior is able to apperceive how the case is with what is doing in an inferior principle, thus also whether it be truth which is there thought, or not; for a superior principle sees the things which are in inferior principles, because it sees from the light of heaven; thus the internal celestial principle, which is Joseph, saw that spiritual good from the natural principle, which is Israel, was in error, wherefore it displeased him.

6289. "And he took hold of the hand of his father"—that hereby is signified influx into the ability of his obscure apperception, appears from the signification of taking hold of the hand,

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as denoting influx into the ability of apperception ; for the internal principle, when by influx it is willing to drive the external to think and will any thing, as it were takes hold of it, in the present case, of the ability of apperception which is signified by the hand ; that hand denotes ability, see n. 878, 3387, 4930 to 4937. The reason why the apperception is said to be obscure is, because the spiritual, who are represented by Israel, are in obscurity in respect to the celestial, who are represented by Joseph ; that the spiritual are respectively in an obscure principle, see n. 2706, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 4402. That the spiritual are in an obscure principle, is very manifest from this consideration, that before they are regenerated, they are altogether in thick darkness concerning truth and good, and that whilst they are regenerating, it is truth, such as is contained in the doctrine of their church, which they acknowledge, in which truth they have faith whether it be true or not true ; this truth nevertheless is what becomes good with them when it becomes of the will and thence of the life, and in this case it is that good, which is called the good of truth, also the good of faith, and likewise spiritual good or the good of the spiritual church ; what the quality of that good is, which is from such an origin, every one may see, who weighs it in his own mind. Nevertheless the good derived from such truth, even amongst the Gentiles, is accepted by the Lord, provided it hath for a principle charity towards the neighbour, and in that charity there be innocence.

6290. "To remove from upon the head of Ephraim upon the head of Manasseh"—that hereby is signified to turn him away from error, appears from the signification of removing, as denoting to turn away ; and from the signification of from upon the head of Ephraim upon the head of Manasseh, as denoting from error, for it was an error that he regarded truth in the first place, and good in the second, as was shewn above.

6291. "And Joseph said to his father, not so my father, because this is the first-born"—that hereby is signified perceptible influx concerning good that it hath the priority, appears from the signification of saying, when it is predicated of the internal celestial principle, which here is Joseph, as denoting influx, see n. 6152, in the present case perceptible influx, because he not only took hold of the hand, but also said, not so my father, because this is the first-born.

6292. "Put the right hand on his head"—that hereby is signified that thus he should be in the first place, appears from the signification of putting the right hand on the head, as denoting
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to regard in the first place, as above, n. 6269, 6287. The circumstance of putting the hand on the head, when blessing was given, was derived from a ritual received from the ancients; for in the head is the very intellectual principle and will-principle of man, but in the body are the acts according to those principles, and compliance; thus to put the hand on the head was representative that blessing was communicated to the intellectual principle and to the will-principle, thus to the man himself. From that ancient time the same ritual remains even at this day, and is in use in inaugurations, and also in benedictions.

6293. "And his father refused"—that hereby is signified non-consent, appears without explication.

6294. "And said, I know, my son, I know?"—that hereby is signified that so it is, but that it appears otherwise, is manifest from the signification of knowing, as here denoting to know that it is so, but that it appears otherwise. That spiritual good, which is Israel, now apperceived this, was in consequence of the influx of the internal celestial principle, which is Joseph, concerning which influx, see above, n. 6289, 6291. When spiritual good is in illumination from such influx, it then apperceives that it is so, that is, that good is in the prior place, and truth in the posterior, and also that it appears otherwise; but in this case he makes priority consist in this, that truth should reign above good, as it follows, and for this reason he retains the right hand on the head of the younger son, and the left on the head of the first-born.

6295. "This also shall be for a people, and also this shall become great"—that hereby is signified that truth from good also shall be increased, thus the celestial man, appears from the signification of people, as denoting truth, see n. 1259, 1260, 3581, 4619; and from the signification of becoming great, as denoting to be increased; and from the representation of Manasseh, concerning whom those things are said, as denoting good of the will-principle in the natural, (which good is) born from the internal, see n. 6234, 6238, 6267; that truth from good is of the celestial man, is manifest from what hath been often said and shewn heretofore concerning the celestial man, viz. that the celestial man is one who from the will-principle is in good, and thence in truth; and that he is distinguished from the spiritual man in this, that the latter is from the intellectual principle in truth and thence in good; and whereas Manasseh is the good of the will-principle, therefore by him is represented the celestial man, but the external celestial man, or the man of the external celestial church, for Manasseh is the good of the will-principle

principle in the natural, thus in the external man, whereas Joseph is the man of the internal celestial church, because he is the good of the will-principle in the rational, thus in the internal man. It may be expedient also to say a few words concerning the truth of good which is of the celestial man; this truth is indeed called truth, but it is good; with the celestial man there is the good of love towards the neighbour; the good of love to the Lord is his internal principle, but the good of love towards the neighbour is his external; wherefore with those who are of the celestial church, they are in the internal principle of that church who are in love to the Lord, and they are in it's external principle who are in love towards the neighbour; the good of this latter love, viz. of love towards the neighbour, with the celestial man, is what is here called the truth of good, and is represented by Manasseh. For the celestial man is such, that he does not reason from truth, nor about truth, inasmuch as he hath perception from good, that is, by good from the Lord, that a thing is so or not so, n. 202, 337, 2715, 3246, 4448; nevertheless the good of charity with him is what is called truth, but celestial truth.

6266. "Nevertheless his younger brother shall be greater than him"—that hereby is signified that good from truth will take more of increase, thus the spiritual man, appears from the representation of Ephraim, who is here the younger brother, as denoting truth of the intellectual principle in the natural born from the internal, see n. 6234, 6238, 6267; but in the present case Ephraim is good from truth, of which we shall speak presently; and from the signification of becoming greater than another, as denoting to take more of increase. The reason why Ephraim in the present case denotes good derived from truth is, not because he represents the man of the spiritual church, but the man of the external spiritual church, as Manasseh represents the man of the external celestial church, n. 6295; this man, viz. the man of the spiritual church, is constituted by good derived from truth; the internal principle of that church is what is represented by Israel, but the external by Ephraim. The man of the spiritual church differs from the man of the celestial church in this, that the good of the former is implanted in the intellectual part, but the good of the latter in the will-part, see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113; therefore Ephraim represents the spiritual man, and Manasseh the celestial. The reason why good derived from truth, or the spiritual man, should take more of increase than good from which truth is derived, or the celestial man, is, because

because the will-principle of man hath been continually depraved, and at length so much so, that evil hath taken entire possession of it; insomuch that there is nothing found remaining therein; lest therefore man should perish, the Lord hath provided, that he might be regenerated as to the intellectual part, and thereby be saved: hence now it is, that there are few with whom there is any thing found in the will-part, thus few who can become celestial men, but several who can become spiritual; thus that the latter take more of increase than the former; this then is what is signified by his younger brother becoming greater than him.

6297. "And his seed shall be the fulness of the Gentiles"—that hereby is signified that the truth which is of faith should reign, appears from the signification of seed, as denoting faith and charity, see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671, in the present case faith, because it is predicated of Ephraim; and from the signification of the fulness of the Gentiles, as denoting abundance, thus that it should reign. Fulness in the word signifies all, and where it does not signify all, it signifies abundant, and is predicated both of truth and of good, for multitude is predicated of truth, but magnitude of good, thus fulness of both, as in Jeremiah, "Behold waters come up from the North, which shall become an overflowing stream, and shall overflow the earth and *the fulness thereof*, the city and them that dwell therein," xlvii. 2, where the earth and fulness denotes all, both what is true and what is good, which is of the church; therefore it is added, the city and them that dwell therein, for by city are signified truths, and by them that dwell therein goods, n. 2268, 2481, 2712. And in Ezekiel, "They shall eat their bread with solicitude, and drink water with amazement, *that her land may be wasted from its fulness*," xii. 19; land denotes the church, and fulness denotes the good and truth therein; that both are signified, is evident from what precedes, that they should eat bread with solicitude, and drink water with astonishment, for by bread is signified the good of love, and by water the truth of faith, which are called the fulness of the earth. In like manner in Amos, "I hate the pride of Jacob and his palaces, therefore will I shut up the city and *the fulness thereof*," vi. 8. And in David, "The heavens are thine, the earth also is thine, thou hast founded the city and the fulness thereof," Psalm lxxxix. 11. And again, "The earth is Jehovah's and *the fulness thereof*, the world and they that dwell therein. He hath founded it upon the seas, and established it upon the rivers," Psalm xxiv. 1, 2; where

where fulness also denotes truth and good; earth denotes the church in a specific sense, world denotes the church in an universal sense; Jehovah founding the world upon the seas, denotes upon those things which are of science, n. 28; and founding it upon the rivers, denotes upon those things which are of intelligence, n. 3051; that it is not meant that Jehovah founded the world upon the seas, and established it upon the rivers, who cannot see, for the world is not founded and established thereon; wherefore every considerate person may see, that by seas and by rivers something else is signified, and that this something else is spiritual or the internal principle of the word.

6298. "And he blessed them in this day"—that hereby is signified foresight and providence (*prævidentia et providentia*) to eternity, appears from the signification of blessing, as denoting prediction, see n. 6230, 6254, but in the supreme sense the Lord's foresight, and inasmuch as it denotes foresight, it denotes also providence, for the one is not given without the other, for evil is foreseen and good is provided, and the evil which is foreseen is by providence blended into good; the reason why blessing here denotes foresight and providence is, because Israel, who here blesses, in the supreme sense is the Lord, n. 4286; and from the signification of in this day, or to-day, as denoting eternity, see n. 2838, 3998, 4304, 6165.

6299. "Saying, in thee shall Israel bless, saying, God set thee "as Ephraim and as Manasseh"—that hereby is signified that their spiritual principle may be in the truth of the intellectual principle and the good of the will-principle, appears from the representation of Israel, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of Ephraim, as denoting truth of the intellectual principle, and of Manasseh, as denoting good of the will-principle, concerning which see above; that the spiritual principle, which is Israel, may be in them, is signified by the words, "In thee shall "he bless, and God set thee." In regard to the spiritual principle represented by Israel being in the truth of the intellectual principle and the good of the will-principle, which are Ephraim and Manasseh, the case is this; the spiritual good, which is represented by Israel, is the spiritual principle of the internal church, but the truth and good, which are represented by Ephraim and Manasseh, are of the external church, see n. 6296; that an internal principle may be the internal principle of the church, it must necessarily be in it's external, for the external is instead of a foundation on which the internal may stand, and is a receptacle into which the internal may flow-in; hence it is that

the natural principle, which is external, must necessarily be regenerated, for unless it be regenerated, the internal principle hath neither a foundation nor a receptacle; and if it hath not a foundation, nor a receptacle, it altogether perishes. This now is what is meant by his spiritual principle being in the truth of the intellectual and the good of the will-principle. This case may be illustrated by the following example; the affection of charity, viz. when man feels in himself what is composed and blessed in doing good to his neighbour without respect to any recompence, is the internal principle of the church; but to will this and to act it from truth, that is, because it is so commanded in the word, is the external principle of the church; if the natural principle, which is the external, doth not agree, that is, neither wills nor acts it, because it sees therein nothing of recompence, thus nothing of self, (for in the natural or external man such an influence prevails both from what is hereditary and from what is actual,) in this case the internal principle hath not a foundation, nor a corresponding receptacle, but something of such a nature as either rejects or perverts or extinguishes the influx, wherefore the internal principle perishes, viz. is closed and stopped up that nothing from heaven can transpire into the natural principle through the internal, except somewhat of light in general through the clefts every-where encompassing, that there may be the faculty of thinking, of willing, and of speaking, but according to that which is in the natural principle, thus in favour of evil and the false against good and truth, to which purpose he makes subservient that principle of spiritual light which in general flows-in through the clefts every-where encompassing.

6300. "And he set Ephraim before Manasseh"—that hereby is signified that he regarded truth in the first place, because he was spiritual, may appear from what hath been explained above at verses 13, 14, 17, 18, 19.

6301. Verses 21, 22. *And Israel said to Joseph, behold I die, and God shall be with you, and bring you back to the land of your fathers. And I give to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and my bow.* And Israel said to Joseph, behold I die, signifies perception of spiritual good from the internal celestial principle concerning new life, and the end of representation: and God shall be with you, signifies the divine providence of the Lord: and shall bring you back to the land of your fathers, signifies to the state of each ancient church: and I give thee one portion above thy brethren, signifies that truth of the intellectual principle

principle and good of the will-principle would have more there : which I took out of the hand of the Amorite, signifies from victory over evil : with my sword, signifies by truth combating : and my bow, signifies from doctrine.

6302. "And Israel said to Joseph, behold I die"—that hereby is signified perception of spiritual good from the internal celestial principle concerning new life, and concerning the end of representation, appears from the signification of saying, as denoting perception, see above, n. 6220 ; and from the representation of Israel, as denoting spiritual good, see also above, n. 6225 ; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877 ; and from the signification of dying, as denoting resuscitation into life, see n. 3498, 3505, 4618, 4621, 6036, 6222, and also as denoting the end of a former representation, n. 3253, 3259, 3276, which end is also here signified by dying, for when one dies, who had represented any thing of the church, then another succeeds who continues the representation in it's order ; thus after that Abraham died, the representative was continued in it's order in Isaac, and afterwards in Jacob, and after him in his sons ; in like manner when Moses died, the representative succeeded in Joshua, and afterwards in the Judges in order, even to the Kings, and so forth.

6303. "And God shall be with you"—that hereby is signified the divine providence of the Lord, appears from the signification of God shall be with you, as denoting the divine providence of the Lord, for when the Lord is with any one, he then leads him, and provides that whatsoever things befall him, whether they be unpleasant or pleasant, all turn to his good ; this is the divine providence. The reason why it is called the providence of the Lord is, because it is said, God shall be with you, and by God and by Jehovah in the word is meant the Lord, for there is no other God besides him ; for he is the very Father and he is the very Son, for they are one, the Father is in him, and he in the Father, as he himself teaches in John, chap. xiv. 9, 10, 11, see n. 1343, 1736, 2921, 3035, 5663.

6304. "And shall bring you back to the land of your fathers"—that hereby is signified to the state of each ancient church, appears from the signification of land, as denoting the church, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 5577 ; and from the signification of fathers, as denoting those who were of the ancient church, and of the most ancient church, see n. 6075. It is said to the state of each ancient church, because the sons of Israel and their posterity, as well as they

they who were of the ancient churches, in singular things represented the Lord's kingdom celestial and spiritual; the representative itself was also instituted, with the Jewish nation the representative of the celestial kingdom, and with the Israelitish people the representative of the spiritual kingdom; but with that generation nothing but a mere representative could be instituted, and not any thing of the church or kingdom of the Lord, for they were not willing to see and acknowledge any thing in representatives but what was external, but not any thing internal. Nevertheless that a representative might exist, and by it some communication be given with heaven and by heaven with the Lord, they were kept in externals; and it was then provided by the Lord, that communication should be given by a mere external representative without an internal principle. This was the state to which the posterity of Jacob could be brought back; nevertheless in the external representatives amongst them there lay inwardly concealed divine things, in the supreme sense what had respect the Lord's divine human (principle,) and in the respective sense what respected the Lord's kingdom in the heavens and the church. This state of each ancient church is signified by the words, "God shall bring you back to the land of your fathers."

6305. "And I give thee one portion above thy brethren"—that hereby is signified that truth of the intellectual principle and good of the will-principle should have more there, appears from the representation of Ephraim and Manasseh, who in this case are Joseph, as above, n. 6275, as denoting truth of the intellectual principle and good of the will-principle, of which frequent mention has been made above; and from the signification of giving one portion above the brethren, as denoting to have more there, viz. in the church, which is signified by land, n. 6304; the reason why the good of the will-principle and the truth of the intellectual would have more there, is, because they are the two essentials of the church; therefore also the primogeniture was ceded to the sons of Joseph, 1 Chron. v. 1.

6306. "Which I took out of the hand of the Amorite"—that hereby is signified from victory over evil, appears from the representation of the Amorite, as denoting evil, see n. 1857; and from the signification of taking out of the hand, as denoting to procure to himself by victory. As to what concerns the Amorites, it is to be noted, that by them is signified evil, as also by the Canaanites; and by the rest of the nations in that land, which are named in the word, are signified the various kinds of evil and also of the false; such things the nations represented,
when

when the sons of Israel came into possession of the land of Canaan; the reason was, that when the sons of Israel represented things celestial, those nations represented things infernal, and thereby the land of Canaan represented every state of the other life; and inasmuch as the nations represented things infernal, therefore they were given to the curse, and with those which remained, it was forbidden to enter into a covenant. That the sons of Israel took possession of and dwelt in the land of those who represented the hells, was a representative that the infernals, about the time of the Lord's coming, occupied a considerable part of heaven, but that the Lord, by coming into the world, and making the human (principle) in himself divine, expelled them thence, and cast them down into the hells, and thus delivered heaven from them, which he then gave for an inheritance to those who were of his spiritual kingdom. That by the nation of the Amorites was represented evil in general, is evident from those passages where it is named, as in Ezechiel, "Jerusalem, thy tradings and thy generations were from the land of the Canaanite; *thy father was an Amorite*, and thy mother *an Hittite*," xvi. 3, 45; inasmuch as father in the internal sense signifies the good of the church, but in the opposite sense evil, and mother signifies the truth of the church, but in the opposite sense the false, therefore it is said, thy father was an Amorite, and thy mother an Hittite. And in Amos, "I destroyed the *Amorite* before them, whose height was as the height of cedars, and he was strong as the oak. I led them in the wilderness, to possess the land of the *Amorite*," ii. 9, 10, where also the Amorite denotes evil, for the evil of self-love is described by the height of cedars and the strength of the oak. The reason why the Amorite denotes evil in general is, because the whole land of Canaan was called the land of the Amorite, for it is said, I led you in the wilderness to possess the land of the Amorite. Moreover in the Book of Kings, "Manasseh king of Judah *did evil above all the evil which the Amorites did who were before him*," xxi. 11. That with my sword signifies by truth combating, appears from the signification of sword, as denoting truth combating, see n. 2799, 4499. And that with my bow signifies from doctrine, appears from the signification of bow, as denoting doctrine, see n. 2680, 2709. That these words, viz. *the portion which I took out of the hand of the Amorite with my sword and my bow*, were spoken by Israel on account of the internal sense, is very manifest, because Jacob did not take that portion from the Amorite with his sword, nor his bow, but bought it of the sons of Hamor, as is evident

evident from Gen. chap. xxxiii. where are these words, "Jacob came to Shalem, a city of Schechem, which is in the land of Canaan, in coming up from Padan-Aram; and pitched his camp at the faces of the city; and *bought a portion of a field*, where he stretched his tent, from the hand of the sons of Hamor the father of Schechem, for an hundred Kesithæ," verses 18, 19; that this field was the portion which he gave to Joseph, is manifest from these words in Joshua, "The bones of Joseph, which the sons of Israel made to ascend out of Egypt, they buried in Schechem, in a part of the field, *which Jacob bought of the sons of Hamor*, the father of Schechem, for an hundred Kesithæ; and the sons of Joseph had it for an inheritance," xxiv. 32; hence it is evident, that that portion was bought, and that it was it which was given to Joseph. That the city of Schechem is not here meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword, Gen. xxxiv. may be manifest from this consideration, that Jacob detested that deed, and on that account cursed Simeon and Levi, and altogether removed from himself that enormity, saying, "*Into their secret come not my soul, in their congregation let not my glory be united*, because in their anger they slew a man, and in their good pleasure they *unstrung an ox*: cursed be their anger, because it was vehement, and their wrath, because it was hard: I will divide them in Jacob, and disperse them in Israel," chap. xlix. 5, 6, 7. Hence now it may be manifest, that those words, viz. the portion which I took out of the hand of the Amorite with my sword and my bow, were said by him, when he was in the prophetic spirit, for the sake of the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6307. *THAT there is an influx out of the spiriual world by angels and by spirits, into the affections and thoughts, hath been given me to know so manifestly by the experience of now many years, that nothing can be more manifest. I have been sensible not only of the influx as to the thoughts, but also as to the affec-*
tions;

tions; and when evils and falses flowed-in, it was given to know from what hells they came, and when goods and truths, from what angels. This hath hence become so familiar to me, that at length I could know from what source singular the things of my thoughts and affections were derived; and still they were my thoughts, as the thoughts which I had had before.

6308. This influx is effected by spirits and angels; the order of influx is such, that evil spirits first flow-in, and that the angels dissipate those influences. That the influx is such, man doth not perceive, because his thought is kept in freedom by his being in equilibrium between those two influxes, and because he doth not attend to those things; nor would the evil know if they did attend, because with them there is not an equilibrium between evil and good; but they who are in good, are capable of knowing this; they also know from the word, that there is something within, which fights against evil and the false in them, and that the spiritual man fights against the natural, thus the angels, who are in man's interior and spiritual principles, against the evil spirits who are in his exterior and natural principles; hence also the church is called militant. But the evil, which from evil spirits flow-in into the thought, doth not at all hurt man, if he doth not receive it; but if he receives it, and transfers it from the thought into the will, he then makes it his own; and in this case he goes over to the side of infernal spirits, and recedes from the angels of heaven. This is what the Lord teaches in Mark, "The things which enter into a man, do not render him unclean, but the things which come out, because these latter are from the heart or the will," vii. 14 to 23.

6309. I have discoursed with good spirits concerning the internal and external man, saying, that it is wonderful, that few within the church believe, although they know from the word, that there is an internal man, distinct from the external, when yet they might know this from looking slightly every day into their own thought and will, viz. from this circumstance, that frequently they think interiorly otherwise than they do exteriorly. And what they think exteriorly, this they put forth into speech, into the countenance, and into act, but what they think interiorly, not so, but this they conceal deeply with themselves, as is customary with dissemblers, with hypocrites and deceivers; they who are principled in good, may know it from this circumstance, that they think they ought not to act so and so, correcting themselves, whence it may be manifest to them, that there is an interior man, separate from the exterior. But the reason why they do not attend to this, or if they attend, that they do not apperceive it, is, be-
cause

cause they make life to consist in the body, and because, when they immerse the all of thought in bodily and worldly things, they cease to look at the above circumstance, yea, they lose all belief that it is so; this also it hath been given me to know from experience; when I was in any heavenly idea, and descended thence into thought concerning worldly and earthly things, instantly the celestial things perished so absolutely, as scarce to be acknowledged; the reason is, because those things which are of the light of heaven become darkness, when they fall into those things which are of the world's lumen, for in themselves they are contraries; but that they may not be contraries, man is regenerated, and is also elevated from sensual towards interior things, and so far as he is elevated from the former, so far he leaves evils and falses; but he cannot be elevated, unless he be principled in the good of faith and of life.

6310. The interiors of man are distinct according to degrees by derivations, lights also are according to those degrees. The internal sensual principle, which is nearest to the sensual principles of the body, hath a most gross lumen; this lumen it hath been given me to discern by much experience; and it was observed, that as often as I sunk down into this lumen, so often falses and evils of several kinds presented themselves, yea also scandals against celestial and divine things, and moreover what was filthy and defiled; the reason is, because this lumen prevails in the hells, and the hells thereby principally flow-in with man. When man is in this lumen, his thought is almost in a like lumen with his external sight, and is at such times almost in the body. Men, who are in this lumen, are to be called **SENSUAL**, for they do not think beyond the sensual things of the body; the things beyond those, they neither perceive nor believe, they only believe what they see and touch. In this lumen are they, who have not at all cultivated things interior, living in the neglect and contempt of all things which are rational and spiritual; and in that lumen are especially the covetous and adulterers, also they who have lived in mere pleasures and in dishonourable ease. Hence these latter think what is filthy and often what is scandalous concerning the holy things of the church.

6311. In the above lumen, as was said, are the hells, and in it also are some who are not so evil, viz. who have not been covetous, adulterers, or voluptuous, but who have become such, because they have not cultivated their rational principle. It was given one morning to see these spirits; they appeared in a place of public resort, in companies, carrying bags in which were rude materials, weighing them, and conveying them away. Some Sirens
were

were at that time not far off, and I heard them saying, that they wished to be there, because they saw men with their eyes; for the Sirens, inasmuch as they have been distinguished adulteresses, and also in opposition to all things celestial and spiritual, cannot see any other spirits than such as are in a sensual lumen, inasmuch as they themselves are such.

6312. It is by reason that the hells are in this sensual lumen, that unless man be elevated out of it, he must needs perish; he is elevated by the good of faith. There are also hells which are in a more subtle sphere, wherein are they who have been inwardly malignant, and have devised several arts of depriving others of their goods, and have contrived several treacherous plans in order to obtain dominion. But it was observed, that this sphere flows in into the external sensual principle, and this on the part of the back where are the involuntary principles of man. Hence the sensual sphere is so strong.

6313. When man is elevated towards interior things, he then comes out of the gross sensual lumen into a milder lumen, and at the same time he is withdrawn from the influx of scandals and defilements, and is brought nearer to those things which are of justice and equity, because nearer to the angels who are attendant upon him, thus nearer to the light of heaven. This elevation from things sensual was known to the ancients, even the Gentiles, wherefore their sophists said, that when the mind is withdrawn from things sensual, it comes into an interior light, and at the same time into a tranquil state, and into a sort of heavenly blessedness; hence also they concluded concerning the immortality of the soul. Man is capable of being yet more interiorly elevated, and the more interiorly he is elevated, so much the clearer light he comes into, and at length into the light of heaven, which light is nothing else but wisdom and intelligence from the Lord. The three heavens are no otherwise distinct than according to elevations towards things interior, thus also according to degrees of light; the third heaven, inasmuch as it is in inmost principles, is in the greatest light, thus in a wisdom which much exceeds the wisdom of the inferior heavens.

6314. As it is with light, so also it is with the heat which to man is vital; this vital heat doth not derive its origin at all from the heat which is from the sun of this world, but from spiritual heat which is love, and proceeds from the Lord; this heat the angels have. Hence so far as man is principled in love, so far he is in vital heat; the body nevertheless is in the heat of this world, and also the interior sensual principle, but vital heat flows in into this latter heat, and vivifies it. The case is the same with its

purities and grossnesses as with lights. It is this heat, which is meant by the sacred fires in the word, wherefore by those fires are there signified heavenly loves; and in the opposite sense, it is this heat which is meant by the fires of hell, wherefore by those fires in the word are signified infernal loves and their lusts.

6315. *The man, who in his life is elevated from sensual things by the good of faith, is alternately in the sensual lumen and in the interior lumen; when he is in worldly cares, in engagements where external things acquire vigour, and in pleasures, he is then in the sensual life; in this state he shuns and is also averse from speaking and thinking about God, and about those things which are of faith; and if he was then to speak and think on those subjects, he would make light of them, unless at the instant he was elevated thence towards interior things by the Lord. This man, when he is not in worldly things, but in the interior lumen, thinks from a principle of justice and equity; and if he be in a still interior lumen, he thinks from a principle of spiritual truth and good. He who is in the good of life, is elevated from one lumen into the other, and into the interior lumen in the instant when he begins to think what is evil, for the angels are near to him. These things it hath been given to know by much experience, because I have frequently apperceived the elevations, and at the same time on such occasions the changes of state as to the affections and as to the thoughts.*

6316. *The learned (at which you will be surprised) as to a considerable part of them are sensual; the reason is, because they have learned the sciences merely for the sake of reputation, that they may be promoted to honours, and thereby to gain, but not with a view to grow wise; for all the sciences, which are in the learned world, are the means of growing wise; and also the means of becoming insane. When the learned are exalted to honours, they then live more sensual than the simple; and in this case they believe it to be the effect of simplicity to attribute any thing to the divine (being or principle,) and not to prudence and nature, and the rest to chance.*

6317. *There were spirits attendant upon me, who, when they lived as men in the world, were called learned; and they were remitted into the state of thought in which they were when in the body, and their thought was communicated to me, and this concerning spirits; which thought was such, that they could in no wise be brought to believe, that a spirit possesseth any sense; and the rest of the things, which they had thought concerning spirits or souls after death, were without all quality; the reason was, be-*
cause

cause they had made life to consist in the body, and by scientific and philosophic reasonings had confirmed themselves against the life of a spirit or a soul after death; hence they had closed interior things to themselves, into which it was thereby impossible they could in any wise be elevated. After that they had confirmed themselves against the things relating to a life after death, if the greatest truths had then been told them on the subject, they would have been in regard thereto as the blind who do not see, and as the deaf who do not hear; some of them also make a mock at such things, and the more so in proportion as they believe themselves wiser than others. But the unlearned, who have been principled in the good of faith, are not of this character, for these have not confirmed themselves by any scientific and philosophic reasonings against those things which are of the church, wherefore their perception is more extended and clearer; and inasmuch as they have not closed the interiors, they are in the faculty of receiving goods and truths.

6318. There are also men, who are more than sensual, viz. who are corporeal, and they are such as have altogether confirmed themselves against the divine (being or principle,) and have ascribed all things to nature, and thereby have lived without any regard to what is just and equitable, except only in the external form. These, inasmuch as inwardly they are like brute animals, although they appear outwardly as men, are more sensual, and appear to themselves and others in the other life as corporeal. These were seen by me in front near to the right foot, rising out of the deep, very hairy, and as it were hard and gross; when they rose up, there appeared the resemblance of a sword hanging over their heads. I spake with them, and they said that it appeared to themselves as if they were in the body.

6319. As to what concerns the influx of the angels attendant on man, it is not such as man thinks, but it is according to correspondencies; for the angels think spiritually, whereas man perceives this naturally; thus spiritual things fall into their correspondents, consequently into their representatives, with man; as for example, when man speaks of bread, of seed-time, of harvest, of what is fat, and the like, instantly the thought of the angels is concerning the goods of love and charity, and so forth. I once dreamed a common dream; when I awoke, I related all things from beginning to end; the angels said, that they coincided altogether with what they were discoursing about; not that they were the same things which I dreamed, but corresponding and representative things, and so in each particular. I next discoursed with them concerning the influx. But before the spirits who are attendant

tendant on man, objects do not appear such as man sees with the eyes, neither are words apprehended such as man hears with the ear, but as man thinks. That the thought is altogether otherwise than the speech, is manifest from this consideration, that man thinks in a moment more things than he can utter in half an hour, because he thinks abstractedly from the expressions of language. Hence it may in some sort be known, what is the nature of the commerce of the soul with the body, viz. that it is such as is the influx of the spiritual world into the natural world; (for the soul or spirit of man is in the spiritual world, and the body in the natural world;) thus it is according to correspondencies.

6320. The angels, when they flow-in, adjoin also affections, and the affections themselves contain in them things innumerable; but of those innumerable things only few are received by man, viz. those which are applicable to the things which are before in his memory; the rest of the things of the angelic influx encompass them, and keep them as it were in the bosom.

6321. That there is angelic influx, and that without it man cannot live, hath been given to know by experience. There are malignant spirits, who have devised the arts of with-holding the angelic influx, but only as to some part; this it was permitted them to practise also with me, to the end that I might know from experience how the case was; in proportion as they with-held the influx, the life of the thought fluctuated, and at length became as with those who fall into a swoon; but I was restored in a moment, and those spirits were cast down into their hell. They appeared to the left in the plane of the crown of the head, where at first they were in concealment.

6322. It is according to every appearance, that the external senses, as the sight and hearing, flow-in into the thought, and excite ideas there; for it appears that objects, and also speech, move the senses, first the external, and then the internal; but this appearance, howsoever strong it may be, is nevertheless a fallacy; for what is external, which is gross and material, cannot flow-in and move what is internal, which is pure and spiritual; this is contrary to nature. It is the internal sense, or the sense of the spirit itself, which is sensible by the external sense, and disposes the external sensory to receive objects according to its good pleasure; wherefore also the sensories, as the sensory of sight or the eye, accommodate themselves instantly to all objects according to their quality; which faculty would not exist in the sensories, unless there was an influx from an interior principle; for all the fibres and little appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably

suitably to the quality of the object; yea, a conformable state is infused in a moment into the very organ itself. Spirits have often discoursed together concerning this appearance, and it was as often replied by the angels, that influx is in no case made from things external into things internal, but from things internal into things external; and that this is according to order, contrary to which there can be no influx. I have twice or thrice seen spirits separated from an angelic society, because from appearance they believed, that influx is given from things external into things internal, thus that influx is physical and not spiritual; the cause of the separation was, because thereby it might have been concluded, that the hells, which are in external things, could flow-in into the heavens, which are in things internal; and it might also have been concluded, that the influx of life was not from the Lord, when yet from him the all of life flows-in, because he is in the inmost, and in respect to him all things are external.

6323. That in the good of love, which flows-in from the Lord through the angels, there is all truth, which truth would manifest itself from itself, if man had lived in love to the Lord and in love towards his neighbour, is manifest not only from those things which exist in heaven, but also from those which exist in inferior nature; from these latter things which exist in inferior nature, inasmuch as they are open to view, it is allowable to adduce some particulars in the way of illustration. The brute animals are impelled to action no otherwise than by loves and the affections thereof, into which they are created, and afterwards are born; for every animal is carried whither his affection and love draws; and this being the case, they are also in all the scientifics which are at all proper to that love; for they know from a love which bears some resemblance to conjugal love, how to copulate, cattle in one way, and birds in another; birds know how to build their nests, how to lay their eggs, and brood upon them, how to hatch their young, and how to nourish them, and these things without any instruction, merely from the love which bears some resemblance to conjugal, and from love towards their offspring, which loves have implanted in them all those scientifics; in like manner they know what food is proper for their nourishment, and how to seek it; and what is more, bees know how to seek their food from flowers of various kinds, and also to collect wax, of which to make their cells, wherein first they deposit their offspring, and next store up food; they also have the skill to exercise forecast in regard to the winter; not to mention several other particulars. All these scientifics are included in their loves, and dwell there from their first origin; into these scientifics they are born, because they are

in the order of their nature into which they were created; and in this case they are acted upon by a common influx from the spiritual world. If man was in the order into which he was created, viz. in love towards his neighbour, and love to the Lord, (for these loves are proper to man,) he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence, for he is capable of thinking concerning the Lord, and of being conjoined to him by love, and thus of being elevated to what is divine and eternal, which brute animals are not capable of; thus man in such case would be governed by no other than a common influx from the Lord through the spiritual world. But whereas he is not born into order, but contrary to his order, therefore he is born into ignorance of all things; and this being the case, it is provided that he may afterwards be re-born, and thereby come into so much of intelligence and wisdom, as he receives of good, and of truth by good, from a free principle.

6324. The spirits, who reason much in the other life, perceive little what is true and good, wherefore neither can they be admitted into the interior angelic societies, for nothing of intelligence can be communicated to them there. These spirits also reasoned amongst themselves concerning the influx of all thoughts and affections, and said, if this be the case, no one can become guilty and suffer punishment for any fault; but reply was made, if man believed as the case really is, viz. that all good and truth is from the Lord, and all evil and the false from hell, he could not in this case become guilty of any fault, nor could evil be imputed to him; but whereas he believes that it is from himself he appropriates to himself evil, this is the effect of his faith; thus evil inheres, neither can it be separated from him; yea, such is man, that he would be indignant if any one should say that he thought and willed from others, not from himself.

6325. It is an eternal truth, that the Lord governs heaven and earth; also that no one liveth from himself except the Lord, consequently that the all of life floweth-in, good of life from the Lord, and evil of life from hell; this is the faith of the heavens; when man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell; when man is in this state, he can then be gifted with peace, for then he will trust solely in the Lord; neither can peace be given to others, except to those who are in this faith grounded in charity; for others cast themselves continually into solitudes and lusts, whence
come

come intranquillities. Spirits who are willing to govern themselves, suppose that this would be to lose their will-principle, thus their freedom, consequently all delight, thus all life and it's sweetness. This they say and suppose, because they do not know how the case really is; for the man, who is led of the Lord, is in essential freedom, and thereby in essential delight and blessedness; goods and truths are appropriated to him, there is given him an affection and desire of doing good, and in this case nothing is more happy to him than to perform uses; there is given him a perception of good, also the sensation thereof, and there is given him intelligence and wisdom; and all these things as his own proper belongings; for in this case he is a recipient of the Lord's life. It is a thing known in the learned world, that the principal and instrumental cause act together as one cause; man, inasmuch as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause; this latter life is felt in the instrumental as it's life, when yet it is not it's.

6326. There was a philosopher, who ranked amongst the more celebrated and sane, and died some years ago, with whom I discoursed concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another, but that one exists and subsists from another, also that when an inferior or exterior form is dissolved, the superior or interior form still lives. It was further said, that all operations of the mind are variations of the form, which variations in the purer substances are in such perfection as cannot be described; and that the ideas of thought are nothing else; and that these variations exist according to changes of the state of the affections. How the most perfect variations are given in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to singular the states of thought and affection; what then must be the case with interior things, which, in comparison with so large an organ, are in the most perfect state. The philosopher confirmed what was said, and declared, that such things had been known to him when he lived in the world; and that the world should apply things philosophical to such uses, and should not be intent on bare forms of expression, and on disputes about them, and thus labour in the dust.

6327. The subject will be continued at the close of the following chapter.

GENESIS.

CHAPTER THE FORTY-NINTH.

1. **AND** Jacob called his sons, and said, be gathered together, and I will tell you what shall befall you in the latter end of days.

2. Be assembled, and hear ye sons of Jacob, and hear Israel your father.

3. Reuben my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth.

4. Light as water, thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it; he went up to my couch.

5. Simeon and Levi are brethren, instruments of violence are their daggers.

6. Let not my soul come into their secret, in their assembly let not my glory be united, because in their anger they slew a man, and in their good pleasure they unstrung an ox.

7. Cursed be their anger because it was vehement, and their wrath because it was hard; I will divide them in Jacob, and I will disperse them in Israel.

8. Thou art Judah, thy brethren shall celebrate thee, thy hand is in the neck of thine enemies; the sons of thy father shall bow down to thee.

9. Judah is a lion's whelp, from the prey, my son, thou wentest up, he bowed himself, he couched as a lion, and as an old lion, who shall stir him up?

10. The sceptre shall not be removed from Judah, and a law-giver from between his feet, until Shiloh come, and to him shall be the obedience of the people.

11. He

11. He binds to the vine his ass, and to the choice vine his she-ass; he washes his garment in wine, and in the blood of grapes his covering.

12. He is red in his eyes with wine, and white in his teeth with milk.

13. Zebulon shall dwell at a haven of the seas, and he (shall be) at a haven of ships, and his side over to Zidon.

14. Issachar is a boney ass, lying down amongst burthens.

15. And he shall see rest that it is good, and the land that it is pleasant, and he shall incline his shoulder to bear a burthen, and he shall be a servant to tribute.

16. Dan shall judge his people as one of the tribes of Israel.

17. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward.

18. I wait for thy salvation Jehovah.

19. Gad, a troop shall depopulate him, and he shall depopulate the heel.

20. From Asher, his bread is fat, and he shall give the delights of a king.

21. Naphtali, is a hind let loose, giving discourses of elegance.

22. Joseph is the son of a fruitful one, the son of a fruitful one on a fountain, of a daughter, she walketh on a wall.

23. And they embitter him, and shoot at him, and the archers hold him in hatred.

24. And he shall sit in the might of his bow, and the arms of his hands are strengthened by the hand of the powerful Jacob, whence the shepherd, the stone of Israel.

25. From the God of thy father, and he shall help thee, and with Schaddai, and he shall bless thee with the blessings of heaven from above, with the blessings of the deep lying beneath, with the blessings of the paps and of the womb.

26. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren.

27. Benjamin is a wolf, he shall seize in the morning, he shall devour the spoil, and at evening shall divide the prey.

28. All these are the twelve tribes of Israel, and this is what their father spake to them, and blessed them, every one according to his blessing he blessed them.

29. And commanded them, and said to them, I am gathered

to my people, bury me to my fathers, at the cave which is in the field of Ephron the Hittite.

30. In the cave which is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for the possession of a sepulchre.

31. There they buried Abraham, and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah.

31. The purchase of the field and of the cave which was in it was from the sons of Heth.

33. And Jacob made an end of commanding his sons, and he gathered his feet to the bed and expired, and was gathered to his people.

THE CONTENTS.

6328. **THE** subject treated of in this chapter in the internal sense is not concerning the posterity of Jacob, what would befall them, but concerning the truths of faith and the goods of love, which the twelve tribes named from the sons of Jacob represent and signify.

6329. The subject first treated of is concerning faith separate from charity, which is altogether rejected; Reuben, Simeon, and Levi denote that faith.

6330. The subject next treated of is concerning the celestial church, which is the tribe of Judah; and herein in the supreme sense the Lord's divine human (principle) is treated of.

6331. Also concerning the rest of the tribes, according to the state of good and truth which they represent.

6332. The subject lastly treated of is concerning the celestial church of the spiritual, which is Joseph; herein also in the supreme sense concerning the Lord's divine human (principle.)

THE INTERNAL SENSE.

6333. FROM the things said by Jacob in this chapter, it may manifestly appear, that there is another sense in the word than what appears in the letter; for Jacob, who was then Israel, saith, that he will tell what shall befall his sons in the latter end of days, verse 1, and what he tells, and what he predicts, did not at all befall them; as that the posterity of Reuben, of Simeon and Levi, should be cursed above the rest, and that Simeon and Levi should be divided in Jacob, and be dispersed in Israel, see verses 3, 4, 5, 6, 7; but the contrary befel Levi, in that he was blessed, for with him was the priesthood. Neither did that befall Judah, which is said of him, except that the representative of a church remained longer with him than with the rest; moreover such things are said of him, as cannot be known to any one in their proper meaning, except from another sense which is interiorly concealed, as that he should bow himself and couch as a lion, should bind his young ass to the vine, and the son of his she-ass to the choice vine, that he should wash his garment in wine, and his covering in the blood of grapes, that his eyes should be red with wine, and his teeth white with milk, verses 9, 11, 12; all these things are such, as may lead every one to conceive, that something is in them which is known in heaven, and which cannot be discovered to man except from thence. The case is the same with those things which Israel said concerning the rest of his sons, as of Zebulon, that he should dwell at the haven of the seas and of ships, and by the side of Zidon; and of Issachar, that he should be a boney ass lying down amongst burthens, inclining his shoulder to bear a burthen; and of Dan, that he should be a serpent in the way, a serpent-arrow on the path, biting the horse's heels, and his rider shall fall backward; and so forth concerning the rest. From these considerations it manifestly appears, as was said, that the word has an internal sense. The word was given to unite heaven and earth, or angels with men, wherefore it is so written, that by the angels it may be apprehended spiritually when by man it is apprehended naturally, and thereby what is holy may flow-in through the angels, by which union is effected; such is the word both in the historical parts and the prophetical; but the internal sense less appears in the historical than in the prophetical parts, because the historical parts are written in another style, nevertheless still by significatives. The historical parts were given on this account,

count, that children and boys may be initiated thereby into the reading of the word, for the historical parts are delightful, and gain a place in the minds of young people, whereby communication is thus given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual charity; this is the cause and ground of the historical word. The cause and ground of the prophetic word is, because when it is read, it is not understood by man except obscurely; and when it is understood obscurely by man, who is of such a quality as at this day, it is clearly perceived by the angels, which hath been given me to know from much experience, of which, by the divine mercy of the Lord, we shall speak elsewhere.

6334. Verses 1, 2. *And Jacob called his sons, and said, be gathered together, and I will tell you what shall befall you in the latter end of days. Be assembled, and hear ye sons of Jacob, and hear Israel your father.* And Jacob called his sons, signifies the arrangement of the truths of faith and the goods of love in the natural principle: and said, be gathered together, signifies all things in general together: and I will tell you what shall befall you in the latter end of days, signifies the quality of the state of the church in that order in which they were at that time: be assembled, signifies that they themselves should arrange themselves: and hear ye sons of Jacob, signifies truths and goods in the natural principle: and hear Israel your father, signifies prediction concerning them from spiritual good, in the supreme sense the Lord's foresight.

6335. "And Jacob called his sons"—that hereby is signified the arrangement of the truths of faith and the goods of love in the natural principle, appears from the signification of calling, as denoting to arrange, for the reason of calling them together was that the truths of faith and the goods of charity might be presented in that arrangement; and from the representation of Jacob and his sons, as denoting the truths of faith and the goods of love in the natural principle; that Jacob denotes those things in general, see n. 3509, 3525, 3544, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236; and that his sons, or the tribes named from them, denote those things in particular, see n. 3858, 3926, 3939, 4060. As to what concerns the arrangement of the truths of faith and of the goods of love, which is here signified, and is presented in the internal sense in this chapter, it is to be noted, that the twelve tribes of Israel represented in general all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, consequently

sequently which are in heaven, and of which heaven consists; and inasmuch as all in general are represented, singular truths and goods are specifically represented also, for generals contain in them specieses, as wholes contain parts. According to goods and the truths thence derived the lights in heaven are varied, and according to the lights the states of intelligence and wisdom vary; hence it is, that through the Urim and Thummim, the light trans-sparkled and trans-vibrated (*transmicuerit et transvibrata fuerit lux*;) and this variously according to the state of the thing which was the subject of inquiry; this effect had place, because the twelve tribes, by which were signified all truths and goods in general, were marked in that breast-plate, or in the Urim and Thummim, for a singular precious stone was for each tribe; the reason why they were precious stones was, because they signified spiritual and celestial truths, see n. 114, 3720, and the gold, on which they were engraven, signifies good, n. 113, 1551, 1552, 5658; this is the Arcanum, which was signified by the Urim and Thummim. That the twelve tribes had such a signification, is evident from the passages in the word where they are named, especially from the inheritance of the tribes in the land of Canaan mentioned in Joshua, and from their inheritance in the Lord's kingdom, treated of in Ezechiel in the last chapters, where he speaks of the new earth, the new Jerusalem, and the new temple; and in John in the Revelation, chap. vii. 4 to 8; also from their arrangement in the wilderness when they encamped, which was such, that by it they represented truths and goods in their genuine order; hence this prophetic declaration of Balaam, "When Balaam lifted up his eyes, *and saw Israel dwelling according to their tribes*, the Spirit of God came upon him, and he uttered an enuntiation, and said, how good are thy tabernacles O Jacob, thy habitations O Israel; as the valleys are planted, as gardens near a river, as Jehovah hath planted the trees of Lign-Aloes, as cedars near the waters," Numb. xxiv. 2, 3, 5, 6. See also what was shewn concerning the tribes and their arrangements, n. 2129, 3858, 3867, 3926, 3939, 4060, 4063.

6336. "And he said, be ye gathered together"—that hereby are signified all in general together, appears from the signification of being gathered together, as denoting that they should be together, in the present case all the truths of faith and the goods of love, which are signified by the twelve sons of Jacob, see just above, n. 6334.

6337. "And I will tell you what shall befall you in the latter end of days"—that hereby is signified the quality of the state
of

of the church in that order in which they then were, appears from the signification of telling what will befall, as denoting to communicate and predict; and from the signification of the latter end of days, as denoting the last of the state in which they are together, for days denote states, see n. 23, 487, 488, 493, 893, 2788, 5462, 3785, 4850, and the latter end denotes the last, thus the latter end of days denotes the last of the state, viz. in which truths and goods in general, when in their order, are together. The reason why it is the state of the church which is signified is, because truths and goods, which are represented by Jacob and his sons, are what constitute the church; therefore by Jacob is represented the church, see n. 4286, 4439, 4514, 4520, 4680, 4772, 5566, 5540; so also by his sons, n. 5403, 5419, 5427, 5458, 5512. The reason why the quality of the state is denoted is, because the representation of the truths and goods of the church is according to the order in which the sons of Jacob or the tribes are named in the word, see n. 3862, 3926, 3939; for another quality is signified when Reuben is mentioned in the first place, for when Reuben is mentioned in the first place, then the quality begins from faith, but when Judah is named in the first place, then the quality begins from love, and so changes when another is first named; hence exist innumerable variations, yea infinite; and especially when truths and goods in general are treated of, which are signified by the twelve tribes; they take also variations in species, each innumerable, whence every truth and good in general assumes another face; and still more so, when those specific truths and goods take singular innumerable variations, and so forth; that hence exist infinite variations, may be illustrated by very many things in nature. Hence now it is, that by the twelve tribes another thing is signified, when they are named in one order in the word, than when in another order; thus they have another signification in this chapter, than what they have elsewhere.

• 6338. "Be assembled"—that hereby is signified that they themselves should arrange themselves, appears from the signification of assembling together, as denoting to be arranged, for to be assembled together in the spiritual sense has no other meaning, inasmuch as truths and goods cannot be assembled together unless they are also arranged; this is an effect of the universal principle which proceeds from the Lord, inasmuch as that universal principle contains in it all singulars even to the most singular, these together constitute the universal principle, which reduces into order all things in the heavens; when the universal principle produces this effect, it appears as if goods and truths themselves

themselves arrange themselves, and as if they flow spontaneously into order; this is the case with the universal heaven, which is in order, and is continually kept in order by an universal influx from the Lord; this is the case also with the societies in general in heaven, and likewise with the societies in particular there; for as soon as angels or spirits are assembled together, they are instantly arranged into order as from themselves, and thereby constitute a heavenly society, which is an image of heaven; which effect would never have place, unless the universal principle, which proceeds from the Lord, contained in it the most singular things, and unless all these were in the most perfect order; if any universal principle without singulars flowed-in from God, as several suppose, and man, or spirit, or angel ruled himself in singulars, in this case instead of order there would be universal confusion, neither would there be heaven, nor hell, nor the human race, nor even nature. This may be illustrated by many things appertaining to man, as from this circumstance, that unless his thoughts were arranged universally and at the same time singularly by the affections which are of love, it would be impossible for them to flow rationally and analytically; the same is true of the actions; in like manner unless the soul in the universal and the singular flowed-in into the viscera of the body, it would be impossible for any thing ordinate and regular to exist in the body; but when it flows-in singularly and thereby universally, then all things are arranged as from themselves. These observations are made, to the intent it may be known what is meant by truths and goods themselves arranging themselves.

6339. "And hear ye sons of Jacob"—that hereby are signified truths and goods in the natural principle, appears from the representation of the sons of Jacob, as denoting the truths and goods of the church in the natural principle, see above, n. 6335.

6340. "And hear Israel your father"—that hereby is signified prediction concerning them from spiritual good, in the supreme sense the Lord's foresight, appears from the signification of hearing, viz. what will happen in the latter end of days, as denoting prediction; and from the representation of Israel, as denoting spiritual good, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5820, 5833; and whereas prediction is signified in the internal sense by hearing what will befall in the latter end of days, the Lord's foresight is signified in the supreme sense, for all prediction is from the Lord's foresight. It's being said that the sons of Jacob should hear Israel signifies, that they who are of the church should hear the Lord, that is, him in the word, what

what he there teaches concerning the truths of faith and the goods of love, and what he predicts concerning those who are principled in such truths and goods, which are signified by one or other of the sons of Jacob, as what he teaches and predicts concerning those who are in faith separate from charity, who are here signified by Reuben, Simeon, and Levi; or concerning those who are in celestial good, and are signified by Judah; also what concerning those who are in spiritual good, who are signified by Joseph; so also concerning those who are in such principles as are signified by the rest.

6341. Verses 3, 4. *Reuben, my first-born, thou art my strength, and the beginning of my might, excellent in eminence, and excellent in worth. Light as water, thou shalt not excel, because thou wentest up to thy father's bed, then thou profanedst it, he went up to my couch.* Reuben, my first-born, signifies faith which is apparently in the prior place: thou art my strength signifies that by it good hath ability: and the beginning of my might, signifies that by it truth hath the first ability: excellent in eminence and excellent in worth, signifies that hence is glory and power: light as water, signifies that faith alone hath not such things: thou shalt not excel, signifies that neither hath it glory and power: because thou wentest up to thy father's bed, signifies because separate from the good which is of charity it hath filthy conjunction: then thou profanedst it, signifies if conjoined with evil, that it is prophane: he went up to my couch, signifies because he contaminated spiritual good in the natural principle.

6342. "Reuben my first born"—that hereby is signified faith which is apparently in the prior place, appears from the representation of Reuben, as denoting faith in the understanding, see n. 3861, 3866; and confession of the faith of the church in general, see n. 4731, 4734, 4761; and from the signification of first-born, as denoting to be in the prior place, see n. 3325; but that faith is in the prior place only apparently, see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273.

6343. "Thou art my strength"—that hereby is signified that by it good hath ability, appears from the representation of Reuben, who is here meant by thou, as denoting faith in the understanding, see just above, n. 6342; and from the signification of strength, as denoting the ability which appertains to good: as to what concerns ability, viz. the ability of thinking and willing, of perceiving, of doing good, of believing, of dissipating falses and evils, it is all from good by truth, good is the principal, and truth

truth is only the instrumental, see n. 3503, 4931, 5613. The reason why the ability which good hath is signified, is, because strength signifies that ability, whereas might signifies the ability of truth, hence it is, that by the beginning of my might, as presently follows, is signified the first ability appertaining to truth; for the expression, by which might is expressed in the original tongue, is in the word predicated of truth, whereas the expression, by which strength is expressed, is predicated of good. That the word is holy, and most holy in it's interiors, is very manifest from this consideration, that in singular the things of the word there is a heavenly marriage, viz. the marriage of good and truth, thus heaven; and that in the inmost sense in singular things there is the marriage of the Lord's divine human (principle) with his kingdom and church; yea, in the supreme sense that there is the union of the divine (principle) itself and the divine human in the Lord; these most holy things are in singular the things of the word; a manifest proof, that the word descended from the divine (being or principle.) That this is the case, may be evident from this consideration, that where good is spoken of, truth is also spoken of, and where the internal is spoken of, the external is also spoken of; there are likewise expressions which constantly signify good, and expressions which constantly signify truth, and expressions which signify each, as well good as truth; and if they do not signify, still they are predicated of them, or involve them; from the predication and signification of those expressions it is evident, that in singular things, as was said, there is the marriage of good and truth, that is, the heavenly marriage, and in the inmost and supreme sense the divine marriage which is in the Lord, thus the Lord himself. This appears in every part throughout, but not evidently except in those passages, where there are repetitions of the same thing, the expressions alone being changed; as in this chapter, where speaking of Reuben it is said, "*Thou art my strength, and the beginning of my might. Also, excellent in eminence and excellent in worth;*" in these passages strength hath relation to good, and might to truth; and excellent in eminence has relation to truth, excellent in worth to good. In like manner in the following verse concerning Reuben, "*Thou wentest up to thy father's bed, then thou profanedst it, he went up to my couch.*" In like manner in what follows concerning Simeon and Levi, "*Cursed is their anger because it is vehement, and their wrath because it is hard; I will divide them in Jacob, and will disperse them in Israel,*" verse 7; where anger signifies aversion from good, and wrath aversion from truth: and Jacob is the external of the church,

church, and Israel is it's internal. Also concerning Judah, "*Thy brethren shall celebrate thee, thy father's sons shall bow down themselves to thee,*" verse 9. Again, "*He binds to the vine his young ass, and to the choice vine the son of his she-ass. He washes his garment in wine, and his covering in the blood of grapes,*" verse 11. And concerning Zebulon, "*He shall dwell at the haven of the seas, and at the haven of ships,*" verse 13. And concerning Dan, "*He shall be a serpent on the way, a serpent-arrow on the path,*" verse 17. Similar things frequently occur in the Psalms and in the prophets, as in Isaiah, "*Babel shall not be dwelt in for ever, shall not be inhabited even to generation and generation. The time thereof is near, and shall come, and the days thereof shall not be prolonged,*" xiii. 20, 22. Again, "*Seek ye moreover in the book of Jehovah, and read; there shall not any of them be wanting, one shall not desire another; for with the mouth he hath commanded, and his spirit it hath gathered them. And the same hath cast the lot for them and his hand hath distributed to them by rule. Even to eternity they shall possess it, to generation and generation they shall dwell in it,*" xxxiv. 16, 17; and so on in a thousand other passages. He who doth not know, that the expressions in the word are significative of spiritual and celestial things, and that some are spoken of good, but some of truth cannot believe otherwise than that such expressions are mere repetitions, spoken to fill up the sentence, and thus in themselves useless; hence it is, that they who think unfavourably of the word, regard such expressions also as a ground of contempt; when yet the veriest divine things are stored up therein, viz. the heavenly marriage, which is heaven itself, and the divine marriage which is the Lord himself. This sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory, see Matt. xxiv. 30. Luke xxi. 27. See the preface to Genesis, chap. xviii. also n. 5922.

6344. "And the beginning of my might"—that hereby is signified that by it truth hath the first ability, appears from the signification of the beginning of might, as denoting the first ability, and whereas might is predicated of truth, it is the first ability appertaining to truth which is signified; in like manner in Isaiah, "*Jehovah gives strength to the weary, and to him who hath no might, he multiplies ability,*" xl. 29, where strength is predicated of good, and might of truth, and ability of both. How it is to be understood, that by faith good hath ability, and truth the first ability, which things are signified by Reuben my first-born, thou art my strength and the beginning of my might, shall

shall be briefly explained; all ability in the spiritual world is from good by truth; without good, truth hath no ability at all, for truth is as the body, and good is as the soul of that body, and that the soul may effect any thing, it must be by the body; hence it is evident, that truth without good hath no ability at all, as the body without the soul hath no ability, for the body in such case is a carcass, so also is truth without good. When the faith of truth by good is first-born, then the ability appears in truth; this ability is what is called the first ability appertaining to truth by faith, and is signified by the beginning of might; as also in other passages in the word, where primogeniture is treated of, as in David, "He smote all the first-born in Egypt, the *beginning of might* in the tents of Ham," Psalm lxxviii. 51. And again, "He smote all the first-born in their land, *the beginning of all might*," Psalm cv. 36. Also in Deuteronomy, "He shall acknowledge the first-born son of her that is hated, that he may give him two parts of all that shall be found for him; because he is the *beginning of his might*, he hath the right of primogeniture," xxi. 17. Inasmuch as by the first-born is signified in the genuine sense the good which is of charity, but in the sense according to appearance the truth which is of faith, n. 3325, 4925, 4926, 4928, 4930; and inasmuch as those two principles are the foundations of the church, therefore by the ancients the first-born was called the strength of the father and the beginning of his might; that such was the signification of first-born, is very manifest from this consideration, that Jehovah or the Lord had every first-born, and that in the place of all the first-born the tribe of Levi was accepted, and the priesthood was given to it. What is meant by ability appertaining to truth from good, scarce any one can know who is in the world, but it is known to those who are in the other life, thus by revelation thence; they who are in truth from good, that is, in faith from charity, are in ability by truth from good; in this ability are all the angels, whence also in the word angels are called abilities, for they are in the ability of restraining evil spirits, even one angel a thousand together; they exercise their ability chiefly with man, by defending him occasionally against several hells, and this by a thousand and a thousand methods; this ability they have by the truth which is of faith derived from the good which is of charity; but inasmuch as they have faith from the Lord, therefore it is the Lord alone who is the ability appertaining to them. This ability, which is by faith from the Lord, is meant by the Lord's words to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it; and I
" will

“will give unto thee the keys of the kingdom of the heavens, “and whatsoever thou shalt bind on earth, shall be bound in the “heavens, and whatsoever thou shalt loose on earth, shall be “loosed in the heavens,” Matt. xvi. 18, 19; these things were said to Peter, because by him was represented faith, see preface to Gen. chap. xxii. and also n. 3750, 4738, 6000, 6073; and also by Peter, as Peter is there named, is signified faith in the word throughout in it's internal sense, and in the supreme sense the Lord as to faith.

6345. “Excellent in eminence and excellent in worth”—that hereby is signified that hence is glory and power, appears from the signification of excelling in eminence, as denoting glory, for he who is in eminence, is in glory; and from the signification of excelling in worth, as denoting power, for he who is in worth is in power. Glory in this passage has relation to the truth which is of faith, n. 5922, and power to the good which is of of charity, therefore it is said, that *hence* is glory and power, viz. from the truth of faith and the good of charity above spoken of.

6346. “Light as water”—that hereby is signified that faith alone hath not such things, viz. hath not glory nor power, appears from the signification of being light as water, as denoting to be of no weight or value; that it denotes faith alone, that is, faith separate from charity, is evident from what follows concerning Reuben, and concerning Simeon and Levi; for the subject here treated of by Reuben, Simeon, and Levi, is concerning faith separate or alone.

6347. “Thou shalt not excel”—that hereby is signified that it hath not glory and power, appears from the signification of not excelling, viz. in eminence and worth, as just above, to which this refers, as denoting that such faith hath not glory nor power.

6348. “Because thou wentest up to thy father's bed”—that hereby is signified because separate from the good which is of charity it hath filthy conjunction, appears from the signification of going up to a father's bed, as denoting to have filthy conjunction, viz. faith separate from the good which is of charity; for faith in doctrine or the understanding, which is here represented by Reuben, if it be not initiated into good and conjoined thereto, is either dissipated and becomes none, or is initiated into and conjoined with what is evil and false, which is the filthy conjunction that is signified, for in such case it becomes a profane thing. That this is the case, may be manifest from this consideration, that faith cannot have an habitation any where but in good,

good, and if it hath not an habitation in good, it must of necessity either become none, or be joined with evil. This manifestly appears from those in the other life, who have been in faith alone and in no charity, in that faith is there dissipated, but if it hath been joined with evil, in that they take their lot with the profane. In the word by adulteries in the internal sense are signified the adulterations of good, and by whoredoms the falsifications of truth, n. 2466, 3399; but by the filthy conjunctions, which are called the prohibited degrees, concerning which see Levit. chap. xviii. 6 to 24, are signified various kinds of profanations; that profanation is here also signified, is evident, for it is said, *thou wentest up to thy father's bed, then thou profanedst*, he went up to my couch; that it denotes the profanation of good by faith separate, may be seen, n. 4601, where that wicked deed of Reuben is treated of. With faith alone or separate from charity, the case is this; if it be conjoined with evil, which is effected when the truth of faith is first believed, and especially when the life is at first formed according to it, and afterwards it is denied and the life is contrary to it, in this case it becomes a profane thing, for the truth which is of faith, and the good which is of charity, are at first rooted in the interiors by doctrine and life, and afterwards they are called out thence and conjoined with evil; where this is the case with man, the worst of all lots awaits him in the other life, for in such case good cannot be separated from evil, which yet are separated in the other life; neither hath such a man any remains of good stored up in his interiors, because they have altogether perished in evil; the hell of such is to the left in front at a considerable distance, and it's inhabitants appear to the angelic sight like skeletons, with scarce any life. To prevent therefore the profanation of good and truth, the man who is such as not to suffer himself to be regenerated (which is foreseen by the Lord,) is withheld from faith and charity, and is permitted to be in evil and thence in the false; for in this case he cannot profane, see what has been said and shewn before concerning profanation, n. 301, 302, 303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601.

6349. "Then thou profanedst"—that hereby is signified if conjoined with evil that it would be a profane thing, appears from what hath been just now said above, n. 6348.

6350. "He went up to my couch"—that hereby is signified that he would contaminate spiritual good in the natural principle, appears from the signification of going up to a couch, as denoting to contaminate by profaning, see just above, n. 6348;

6348; and from the representation of Israel, whose couch it was to which he went up, as denoting spiritual good in the natural principle, see n. 6340.

6351. Verses 5, 6, 7. *Simeon and Levi are brethren, instruments of violence are their daggers. Into their secret let not my soul come, in their congregation let not my glory be united, because in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed is their anger because it is vehement, and their wrath because it is hard; I will divide them in Jacob, and I will disperse them in Israel.* Simeon and Levi are brethren, signifies faith in the will and charity, in the present case what is contrary, because faith separate from charity: instruments of violence are their daggers, signifies that doctrinals serve to destroy the works of charity, thus charity itself: into their secret let not my soul come, signifies that spiritual good is not willing to know the evils which are of their will: in their congregation let not my glory be united, signifies that neither is the truth of spiritual good willing to know the falses of their thought thence derived: because in their anger they slew a man, signifies that they altogether averted themselves, and in aversion extinguished faith: and in their good pleasure they unstrung an ox, signifies that from a depraved will they altogether weakened external good which is of charity: cursed is their anger because it is vehement, signifies grievous aversion from good, and consequent damnation: and their wrath because it is hard, signifies aversion from truth thence derived, that it was conformable: I will divide them in Jacob, signifies that they ought to be exterminated from the natural man: and I will disperse them in Israel, signifies from the spiritual man also.

6352. "Simeon and Levi are brethren"—that hereby is signified faith in the will and charity, in the present case what is contrary, because faith separate from charity, appears from the representation of Simeon, as denoting faith in the will, see n. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482, 5626, 5630; and from the representation of Levi, as denoting charity, see n. 3875, 3877, but in the present case what is contrary, because faith separate from charity, for when by Reuben that faith is represented, as is evident from what was explained at verse 4, it follows that there is no faith in the will, thus neither any charity, which are represented by Simeon and Levi, for these things follow in a series from their beginning; wherefore by Simeon is represented the false principle in the will, and by Levi evil in act, for these are opposite to faith in the will and to charity; that

that these things are signified, is evident from this consideration, that Simeon and Levi are cursed.

6353. "Instruments of violence are their daggers"—that hereby is signified that doctrinals serve to destroy the works of charity, thus charity itself, appears from the signification of instruments of violence, as denoting those things which serve to destroy charity; that instruments are those things which serve, is evident, and that violence is the destruction of charity, will be seen presently; and from the signification of daggers, as denoting doctrinals, for swords denote the truths of faith, by which combat is waged against falses and evils, n. 2799, thus daggers denote doctrinals, in the present case doctrinals whereby combat is waged against truth and good, and whereby these latter things are extinguished, because (the combat is waged) by those who are in faith alone, or in faith separate from charity, with whom a contrary principle prevails. The doctrinals of those, who are in faith alone, whereby they destroy the works of charity, are principally those which teach that man is saved by faith alone without the works of charity, and that these latter are not necessary, and that man is saved by faith alone even in the last hour of death, howsoever he had lived through the whole course of his life, thus that they are saved who have lived solely in the exercise of cruelty, of robbery, of adultery, and of profaneness; and hence that salvation is merely admission into heaven, thus that none are admitted but they who have received that grace at the close of life, and thus that some are elected of mercy, and that some are damned of unmercifulness; when yet heaven is denied by the Lord to no one, but the life and the communication of life, which is there felt as an odour on earth by the subjects of it, renders it impossible for the wicked to dwell there, inasmuch as they are tormented by the evil of their life there, more than in the deepest hell. That a dagger signifies the false principle combating and slaying, is evident from the Revelation, "There went forth another horse red, and to him that sat upon him it was given to take away peace from the earth, *that they should slay each other*, whence *there was given him a great dagger*," vi. 4. Again, "If any one *killeth with a dagger*, he must be *killed with a dagger*," Rev. xiii. 10, 14. That violence denotes the outrage which is done to charity, is plain from several passages in the word, as in Isaiah, "*The violent one shall cease*," and the mocker shall be consumed, all that hasten judgment shall be cut off, who cause man to sin in the word, and lay a snare for him that snatcheth in the gate, and cause judgment to go down in the morning," xxix. 20, 21; in this passage the violent

violent one is expressed by another term in the original tongue, but which is of similar signification; that the violent one is one who doth outrage to charity, is signified by making man sin in the word, and causing judgment to go down. Again in the same prophet, "Their works are works of iniquity, and *the deed of violence is in their hands*; their feet run to evil, and hasten *to shed innocent blood*," lix. 6, 7, where violence denotes outrage done to charity, which outrage is also signified by shedding blood, see n. 374, 1005. Again in the same prophet, "There *shall no longer be violence in the earth*, wasting and a breach *in thy borders*," lx. 18, where violence denotes the destruction of charity, for hence comes wasting and a breach in the earth, that is in the church. And in Jeremiah, "I foretel *violence* and *wasting*, for the word of Jehovah is become to me a reproach *and a disgrace the whole day*," xx. 8: in which passage violence also denotes violence in things spiritual, thus the destruction of charity and also of faith. And in Ezechiel, "The earth *is full of the judgment of bloods*, and the city is *full of violence*," vii. 23, where judgment of bloods denotes the destruction of faith, and violence the destruction of charity. Again in the same prophet, "If he shall beget *a violent son, a shedder of blood*, who shall do one of any of these things; if he shall eat upon *the mountains*, and pollute the wife of a companion, shall oppress the miserable and needy, shall be guilty of rapine, shall *not restore the pledge*, and shall lift up his eyes to idols, shall *commit abomination*, shall give upon usury, and shall receive *usury*, shall he live, he shall not live, dying he shall die," xviii. 10, 11, 12, 13; in this passage is described what is a violent son and a shedder of blood, the things recounted being such as destroy all the works of charity, thus a violent son and a shedder of blood is a destroyer of charity and faith. So in David, "Deliver me O Jehovah from the wicked man (*homine*), *preserve me from the man (viro) of violences*, who think evils in *the heart*, through the whole day they gather themselves together to war, they sharpen their tongue as a serpent, the poison *of the asp is under their lips*. Guard me O Jehovah from the *hands of the wicked one, preserve me from the man of violences*. Let not a man of a tongue stand on the earth, *a man of violences hunteth evil to overthrow*," Psalm cxl. 1, 2, 3, 4, 11, where a man of violences denotes those who destroy the truths of faith and the goods of charity; their fighting against those truths and goods, is signified by their gathering themselves together the whole day to war, by sharpening their tongue as a serpent, by the poison of the asp being under their lips, and

and by hunting evil to overthrows. And in other passages besides, as Ezechiel xii. 19. Joel iv. 19. Zeph. iii. 4. Psalm xviii. 48. Psalm lv. 9, 10, 11. Psalm lviii. 2, 3, 4, 5. Deut. xix. 16.

6354. "Into their secret let not my soul come"—that hereby is signified that spiritual good is not willing to know the evils which are of their will, appears from the representation of Israel, who saith this of himself, as denoting spiritual good, see n. 6340; and from the signification of not coming into a secret, as denoting not to be willing to know, viz. the evils which are of the will, which are signified by Simeon and Levi, n. 6352; it is said my soul, because by soul is there signified the life of good which appertains to spiritual good; the life of truth appertaining thereto is signified by glory, which is next treated of.

6355. "In their congregation let not my glory be united"—that hereby is signified that neither is the truth of spiritual good willing to know the falses of their thought thence derived, appears from the representation of Israel, as denoting spiritual good, see n. 6340; and from the signification of not being united in their congregation, as denoting not to be willing to be conjoined with the falses of their thought, thus also not to be willing to know them; falses of the thought are signified by congregation, for congregation, like multitude, is predicated of truths, and in the opposite sense of falses; and from the signification of glory, in that it is predicated of truths, see n. 4809, 5922, for truth is glory to those who are in spiritual good.

6356. "Because in their anger they slew a man"—that hereby is signified that they altogether averted themselves, and in aversion extinguished faith, appears from the signification of anger, as denoting recession from charity, and aversion, see n. 357, 5034, 5798; and from the signification of slaying, as denoting to extinguish; and from the signification of man (*vir*,) as denoting the truth of faith, see n. 3134, 3309, 3459, 4823.

6357. "And in their good pleasure they unstrung an ox"—that hereby is signified that from a depraved will they altogether weakened the external good which is of charity, appears from the signification of good pleasure, as denoting the will, in the present case a depraved will; and from the signification of unstringing, as denoting to weaken; and from the signification of an ox, as denoting the natural or external good of charity, see n. 2180, 2566, 2781. The reason why mention is here made of an ox, and just before of a man, is, because by a man is signified the truth of faith, and by an ox the good of charity, and this to

the intent that when good is treated of, truth may be also treated of, on account of the heavenly marriage in singular the things of the word, see n. 6343.

6358. "Cursed be their anger because it is vehement"—that hereby is signified grievous aversion from good and consequent damnation, appears from the signification of being cursed, as denoting damnation, for he who is cursed is damned; and from the signification of anger, as denoting aversion from good, see n. 357, 5034, 5798, 6356, thus vehement anger denotes grievous aversion.

6359. "And their wrath because it is hard"—that hereby is signified aversion from the truth thence derived, that it was confirmed aversion, appears from the signification of wrath, as denoting aversion from truth; that wrath is predicated of truth, and anger of good, see n. 3614; and from the signification of hard, as denoting confirmed, for the false principle which is confirmed, even to persuasion, is hard; that it is hard, hath been given me to know from experience, for truth derived from good with spirits and with angels appears and is presented as soft, whereas the false derived from evil appears and is presented as hard, and so much the harder, as the false derived from evil is more confirmed; when by confirmation from many arguments it acquires the power of persuasion, then the hardness appears as the hardness of a bone; such hardness is also like hardness in the world, in that it reflects the rays of light; thus when the light of heaven from the Lord falls into what is hard grounded in the false derived from evil, it is reflected; but on the other hand, when the light of heaven from the Lord falls into what is soft grounded in truth derived from good, it is instantly received.

6360. "I will divide them in Jacob"—that hereby is signified that they ought to be exterminated from the natural man, appears from the signification of dividing, as denoting separation and removal from truth and good, see n. 4424, thus extermination; and from the representation of Jacob, as denoting the natural or external man, see n. 3305, 3576, 4286, 4292, 4570, 6236.

6361. "And I will disperse them in Israel"—that hereby is signified that they ought to be exterminated from the spiritual man, appears from the signification of dispersing, as also denoting extermination, but dispersing is distinguished from dividing in that the latter is predicated of the external man and of truth, but the former of the internal man and of good; that Jacob represents the natural or external man, and Israel the spiritual or
internal

internal man, see n. 4286, 4292, 4570. That these things, which are said by Israel concerning Simeon and Levi, also which are said concerning Reuben, do not signify such things as would befall their posterity in the latter end of days, according to what is said verse 1, may be manifest from this consideration, that the posterity descended from Simeon and Levi were not cursed, and divided in Jacob and dispersed in Israel, for the tribe of Simeon amongst the rest of the tribes was as one of them, and the tribe of Levi was made the priesthood, thus was rather blessed than cursed; in like manner the tribe of Reuben, which also was not more vile than the other tribes; hence it is very manifest, that the things which are said in this chapter concerning the sons of Jacob, what should befall them in the latter end of days, are not the things which should befall them themselves, but which should befall those who are meant by them in the internal sense; in the present case what should befall those who are in faith separate from charity, for these are here meant in the internal sense by Reuben, Simeon, and Levi. Hence it may manifestly appear, that there is an internal sense of the word, which doth not appear in the letter, nor to any one unless he knows the correspondencies of natural things with spiritual, and which doth not at all appear to him who doth not know what is spiritual and what is celestial.

6362. Verses 8, 9, 10, 11, 12. *Thou art Judah, thy brethren shall celebrate thee, thy hand shall be in the neck of thine enemies, the sons of thy father shall bow down themselves to thee. Judah is a lion's whelp, from the prey, my son, thou wentest up, he bowed himself, he couched as a lion, and as an old lion, who shall stir him up? The sceptre shall not be removed from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall be the obedience of the people. He binds to the vine his young ass, and to the choice vine the son of his she-ass, he washes his garment in wine, and his covering in the blood of grapes. His eyes are red with wine, and his teeth white with milk.* Thou art Judah, signifies the celestial church, in the supreme sense the Lord as to the divine celestial (principle:) thy brethren shall celebrate thee, signifies that that church is eminent above the rest: thy hand is in the neck of thine enemies, signifies that the infernal and diabolical crew will fly away at his presence: the sons of thy father shall bow down themselves to thee, signifies that truths shall of themselves submit themselves: Judah is a lion's whelp, signifies innocence with innate might: from the prey, my son, thou wentest up, signifies that from the Lord by the celestial principle is effected the deliverance of several from hell:

hell: he bowed himself, he couched as a lion, and as an old lion, signifies the good of love and truth thence derived in its ability: who shall stir him up, signifies that he is safe amongst all in hell: the sceptre shall not be removed from Judah, signifies that power shall not depart from celestial good: and a law-giver from between his feet, signifies truths which are from that good in lower principles: until Shiloh come, signifies the coming of the Lord, and the tranquillity of peace on the occasion: and to him shall be the obedience of the people, signifies that from his divine human (principle) shall proceed truths: he binds to the vine his young ass, signifies truth in the natural principle for the external church: and to the choice vine the son of his she-ass, signifies truth from the rational principle for the internal church: he washes his garment in wine, signifies that his natural principle is divine truth from his divine good: and his covering in the blood of grapes, signifies that his intellectual principle is divine good from his divine love: his eyes are red with wine, signifies that the intellectual or internal human (principle) is nothing but good: and his teeth white with milk, signifies that the divine natural (principle) is nothing but the good of truth.

6363. "Thou art Judah"—that hereby is signified the celestial church, in the supreme sense the Lord as to the divine celestial (principle,) appears from the representation of Judah, as denoting in the supreme sense the Lord as to the divine principle of love, or as to the divine celestial (principle,) but in the respective sense the Lord's celestial kingdom, thus the celestial church, see n. 3881. What the celestial kingdom is, or the celestial church, and what the celestial principle, see n. 640, 641, 765, 895, 2048, 2088, 2669, 2708, 2715, 2718, 2896, 3235, 3246, 3374, 3886, 3887, 4448, 4493, 5113, 5922, 6295.

6364. "Thy brethren shall celebrate thee"—that hereby is signified that that church is eminent above the rest appears from the signification of being celebrated, as denoting to be eminent; and from the representation of Judah, who is here meant by *thee*, as denoting the celestial church, see n. 6363; and from the signification of brethren, as denoting the truths which are of that church, thus also the churches which are in those truths that are represented by the brethren of Judah, for truths and goods constitute the church. The truths of the celestial church are signified by thy brethren, or the brethren of Judah, but the truths of the spiritual church by the sons of his father, see below, n. 6366.

6365. "Thy hand shall be in the neck of thine enemies"—
that

that hereby is signified that the infernal and diabolical crew shall fly away at his presence, appears from the signification of enemies, as denoting the infernal and diabolical crew, for these are enemies in the spiritual sense; and from the signification of the hand in their neck, as denoting to pursue those who are in flight, for when an enemy flies, the hand of the conqueror is in his neck; the reason of it's being said that they shall fly at his presence is, because when any one of the infernal crew comes near to any angel from the Lord's celestial kingdom, he flies away at his presence, not being able to endure it, because he is not able to endure the sphere of celestial love, which is that of love to the Lord; this sphere is to him as burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand in the neck of his enemies, yea, neither doth he hold any one an enemy on his part, nevertheless it is so said, because this is the case in the world; but the signification is, that the infernals, who on their part are enemies, fly away at the presence.

6366. "The sons of thy fathers shall bow themselves down to thee"—that hereby is signified that truths will of themselves submit themselves, appears from the signification of bowing themselves down, as denoting to submit themselves; and from the signification of the sons of a father, as denoting truths which are from spiritual good, for the sons of Israel are spiritual truths, n. 5414, 5879, 5951, and Israel is spiritual good, n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; the reason why those truths will of themselves submit themselves is, because celestial love, which is represented by Judah, when it flows-in into the spiritual truths which are represented by the sons of Israel, arranges them into order, and thus submits to the Lord; for the celestial principle hath this efficacy by influx into spiritual principles, or good by influx into truth; wherefore also the Lord's celestial kingdom is the inmost or third heaven, thus nearest to the Lord, and his spiritual kingdom is the middle or second heaven, thus more remote from the Lord; it is by virtue of this order, that the Lord through the celestial kingdom flows-in into the spiritual kingdom mediately, and besides also immediately; such is the influx, that the spiritual kingdom is kept in order by the celestial, and is thus submitted to the Lord. Influx is effected from the celestial kingdom by love towards the neighbour, for this is the external of the celestial kingdom, and the internal of the spiritual kingdom, hence the conjunction of both, see n. 5922.

6367. "Judah is a lion's whelp"—that hereby is signified innocence with innate might, appears from the signification of a lion,

lion, as denoting the good of love and the truth thence derived in their ability, of which we shall speak presently, thus a lion's whelp denotes innocence with might; the reason why it is with innate might is, because Judah here denotes the celestial principle of love, and the celestial principle of love is in the will-part, n. 895, 927, 4493, 5113, thus it hath innate might; for man is born into those things which are of the will-part; hence they, who were of the most ancient church, which was celestial, were born into the good of love to the degree in which they had good in their will-part; it is from this consideration that might is said to be innate. The reason why a lion's whelp denotes innocence is, because a lion is the good of celestial love, and a whelp is as his infant, thus it denotes innocence. That a lion is the good of celestial love, and thence truth in it's ability, also that in the opposite sense it denotes the evil of self-love in it's ability, is manifest from the passages in the word where a lion is named; that he denotes the good of celestial love, is manifest from the Revelation, "*Behold the lion, which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof,*" chap. v. 5; in this passage the Lord is called a lion, by virtue of the omnipotence appertaining to his divine love, and consequent divine truth. In other passages also in the word, Jehovah or the Lord is compared to a lion, as in Hosea, "*They shall go after Jehovah, he shall roar as a lion, because he shall roar, and with honour the sons shall come from the sea,*" xi. 10. Also in Isaiah, "*Thus said Jehovah to me, as a lion roareth, and a young lion, over his prey, when a fulness of shepherds meets him, at whose voice he is not daunted, and at their tumult is not troubled, so shall Jehovah Zebaoth descend to fight on Mount Zion and on the hill thereof,*" xxxi. 4; in this passage the omnipotence of divine good is compared to a lion, and the omniptence of divine truth thence derived to a young lion, for it is said that Jehovah Zebaoth shall descend to fight upon Mount Zion and upon the hill thereof, for Mount Zion signifies the good of divine love, and the hill thereof the divine truth thence derived, see n. 795, 796, 1430, 4210. On the same account also the four animals in Ezechiel and the Revelation, by which are meant cherubs, had the faces of a man, of a lion, of an ox, and of an eagle, as in Ezechiel, "*The likeness of the faces of four animals, the face of a man and the face of a lion on the right hand to four of them, and the face of an ox to four of them on the left, and the face of an eagle to four of them,*" i. 10. Chap. x. 14; and in the Revelation, "*Before the throne were four animals*" full

“full of eyes before and behind, *and the first animal was like unto a lion*, the second animal like to a calf, the third animal “had a face as a man, the fourth animal was like a flying eagle,” chap. iv. 6, 7; that those animals were cherubs, is said in Ezechiel, chap. x. and is also evident from the description of them in the Revelation, viz. that they had eyes before and behind, for by cherubs is signified the Lord’s foresight and providence, n. 308; that they had the face of a lion, was from the omnipotence of the divine truth from the divine good, which is of providence. The case is the same with the cherubs about the new temple in Ezechiel, chap xli. 19. That the celestials, who are in ability from good and the truth thence derived, which are from the Lord, are meant by lions, is evident in David, “There is no want to them who fear Jehovah, the *young lions* shall want and suffer hunger, but they who seek Jehovah shall not want any good,” Psalm xxxiv. 9, 10. Again, “*The lions roaring for prey*, and to seek food from God, the sun ariseth, they are gathered together, and lie down in their habitations,” Psalm civ. 21, 22. And in the prophecy of Balaam, “At that time it shall be said to Jacob and Israel, what hath God done; behold the people shall rise as an *old lion*, and as a *young lion* shall lift up themselves, they shall not rest until they devour the spoil,” Numb. xxiii. 23, 24. And again, “When Balaam saw Israel dwelling according to their tribes, he said; *he boweth himself, he coucheth as a lion*, and as an *old lion*, who shall stir him up,” chap. xxiv. 8, 9; it is the celestial principle which is here described, because it is the celestial order, which the tribes represented by their encampments, which Balaam saw in spirit, when he saw Israel dwelling according to their tribes, n. 6335; this order is from the divine good by the divine truth from the Lord; in this order is all ability, which in the above passage is the lion which boweth himself, and coucheth. And in Micah, “The remains of Jacob amongst the nations shall be in the midst of many people *as a lion amongst the beasts in the forest*, as a *young lion* amongst the flocks of sheep, who if he pass by, will tread down and disperse, and there is none to deliver; thy hand shall be exalted above thine enemies, and all thy foes shall be cut off,” v. 7, 8, where lion and young lion denote celestial good and celestial truth, which are the remains of Jacob. The same is denoted also in Isaiah, chap. xxi. 8. Jerem. xxv. 38. Zech. xi. 3. The like was also represented by the *lions* at the ivory throne, which was for Solomon, two near the hands of the throne, and *twelve* upon the six steps, 1 Kings x. 18, 19, 20; also by the lions upon the closures of the

the ten bases of brass, 1 Kings vii. 29, 36. That lion in the opposite sense signifies the evil of self-love in it's ability, is evident from the following passages, "*No lion shall be there, and a beast of prey shall not come up thereon, shall not be found there, but they shall go free, thus the redeemed of Jehovah shall return, and shall come to Zion with singing,*" Isaiah xxxv. 9, 10. And in Jeremiah, "*Wherefore is Israel become a prey, the young lions roar against him, they utter their voice, they reduce his land to wasteness,*" ii. 15. Again, "*The lion comes up from his thicket, and the destroyer of the nations is on his way, he went forth from his place to reduce the land to wasteness,*" iv. 7. Again, "*They have not known the way of Jehovah, the judgment of their God, therefore a lion out of the forest hath smitten them, and a wolf of the plains shall spoil them,*" v. 4, 6. And in Nahum, "*Where is the habitation of lions, and the pasture of young lions; where walked the lion, the old lion, the lion's whelp and none made afraid, The lion seizeth prey sufficient for his whelps, and stranglenth for his old lionesses, and filleth his dens with prey and his dwellings with what he hath seized. Behold I am against thee, saith Jehovah Zebaoth, and I will kindle with smoke a chariot for them, but thy young lions the sword shall devour; and I will cut off from the land thy prey,*" ii. 11, 12, 13, speaking of Nineveh; in the above passages lion denotes the ability appertaining to the evil of self-love, when it destroys and vastates; in like manner in Jerem. xii. 8. Chap. xlix. 19. Chap. l. 14, 44. Chap. li. 38. Ezech. xix. 2 to 11. Chap. xxxii. 2. Joel i. 6. Zephan. iii. 3. Psalm lvii. 5. Psalm lviii. 6. Psalm xci. 13. Rev. xiii. 2.

6368. "From the prey, my son, thou wentest up"—that hereby is signified that from the Lord by the celestial principle is effected the deliverance of several from hell, appears from the signification of going up from the prey, as denoting deliverance from hell, of which we shall speak presently; and from the representation of Judah, who is here my son, as denoting the divine celestial principle, see n. 6363; the ground and reason why going up from the prey denotes deliverance from hell is, because man of himself is in hell, for his will and thought grounded in the proprium is nothing but evil and the false thence derived, by which he is so fast bound to hell, that he cannot be plucked thence except by force; this plucking away and deliverance is what is called the prey; and inasmuch as this is effected from the divine good of the Lord, therefore it is said, that from the Lord by the celestial principle is the deliverance of several from hell.

hell. But it is to be noted, that no one can be plucked away and delivered from hell, unless in the life of the body he hath been principled in spiritual good, that is, in charity by faith; for unless he hath been principled in that good by faith, there is not any thing to receive the good which flows-in from the Lord, but it is transfluent, and incapable of being any-where fixed; hence such cannot be plucked away or delivered from hell; for all the states, which man hath acquired to himself in the life of the body, are retained in the other life, and are filled; the sates of good appertaining to the good are retained and filled with good, and by those they are elevated into heaven; and the states of evil with the evil are retained and filled with evil, and by them they slide down into hell. This is the meaning of what is said, that as man dies, so he remains. Hence it is evident, who they are that can be delivered from hell by the divine celestial principle from the Lord.

6369. "He bowed himself, he couched as a lion, and as an old lion"—that hereby is signified the good of love and the truth thence derived in their ability, appears from the signification of bowing himself, as denoting to put himself into ability, for when a lion bows himself, he hardens his nerves, and makes strength to himself, as is the case when he sees his prey; and from the signification of couching (lying down,) as denoting to lie in safety and without dread; and from the signification of a lion and an old lion, as denoting the good of love and the truth thence derived in their ability, see just above, n. 6367; a young lion denotes one who is in ability by truth derived from good, and an old lion one who is in ability by good; for they who are in celestial good, never fight, but are safe by good; for wheresoever they come, the evil fly away, for the evil cannot endure their presence; see n. 6365; these are they who are signified by an old lion.

6370. "Who shall stir him up"—that hereby is signified that he is safe amongst all in the hells, appears from the signification of who will stir him up, as denoting to be safe. The reason why amongst all in the hells is signified is, because he is safe amongst all evils, even in the midst of the hells; for love to the Lord, and neighbourly love, are attended with this effect, by reason that they, who are principled in that love, are joined most closely to the Lord, and are in the Lord, because they are in the divine (principle) which proceeds from him; hence nothing of evil can reach to them. It is to be noted, that there are innumerable hells, distinct according to the genera of all evils and falses thence derived, and according to their specieses,

and the singulars of specieses; and that in each hell there is an order; and that order is preserved by the Lord, both immediately and mediately by the celestial angels; occasionally also angels are sent thither to reduce into order what is disorderly there; and when they are there, they are in safety. This is meant by what was said, that he who is in the celestial principle, is safe amongst all in the hells.

6371. "The sceptre shall not be removed from Judah"—that hereby is signified that power shall not depart from the celestial kingdom, appears from the signification of being removed, as denoting to depart; and from the signification of sceptre, as denoting power, and indeed the power of truth from good, see n. 4876; for a sceptre is the badge of royal power, and by royalty is signified truth, see n. 1672, 1728, 2015, 2069, 3009, 4575, 6148; and from the representation of Judah, as denoting the celestial kingdom, see above, n. 6363; hence it is evident, that by the sceptre not being removed from Judah is signified that power shall not depart from the celestial kingdom. From the sense of the letter it appears, that by what is contained in this verse is meant, that the kingdom should not be removed from the Jewish people until the Lord came; this also is true, but still in this historical truth, as in the rest, there is an internal sense, for that the kingdom should not be removed from the Jewish people, is a worldly (truth,) but the spiritual (truth,) which is of the internal sense, is evident, when by sceptre is meant power, and by Judah the celestial kingdom. But that power should then depart, from the celestial kingdom, when the Lord should come, is an Arcanum which none can know except from Revelation; the case with that Arcanum is this; before the coming of the Lord into the world, there was influx of life with men and with spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom, hence at that time they had power; but when the Lord came into the world, and thereby made the human (principle) in himself divine, he put on that very principle which was with the angels of the celestial kingdom, thus he put on that power; for the divine transflux through that heaven had been heretofore the human divine (principle;) it was also the divine man, which was presented when Jehovah so appeared; but this human divine (principle) ceased, when the Lord himself made the human (principle) in himself divine. Hence it is evident how the case is with this Arcanum. Now indeed the angels of that kingdom have great power, but so far as they are in the Lord's divine human (principle) by love to him.

him. See what was said and shewn on this subject before, n. 1990, 2803, 3061, 4180, 4687, 5110, 6280.

6372. "And a lawgiver from between his feet"—that hereby are signified the truths which are from that (kingdom) in inferior principles, appears from the signification of lawgiver, as denoting truths, of which we shall speak presently; and from the signification of feet, as denoting natural principles, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328, thus inferior principles, for natural things are beneath, and celestial things, which are heretofore treated of, are above. It is said a lawgiver from between the feet, that the spiritual of the celestial principle may be signified, or truth which is from good, for at that time the spiritual kingdom was not such as after the Lord's coming, distinct from the celestial kingdom, but was one with the celestial, only it was it's external; therefore also it is said from between the feet, that the truth which is from good may be signified, for that interior part of the feet, by virtue of communication with the loins, hath such signification. Of this truth it is also said, that it should be removed when Shiloh came, viz. it's power should be removed, as the power of the celestial kingdom just above spoken of, n. 6371; for the celestial kingdom at that time exercised it's power by that truth; and this being the case, that truth is called lawgiver. This truth is also meant in the internal sense by lawgiver in Isaiah, "Jehovah is our judge, *Jehovah our lawgiver*, Jehovah our king," xxxiii. 22, where Judge denotes that he acts from good, lawgiver that he acts from truth derived from that good, king that he acts from truth, thus also they follow in order. And in David, "Gilead is mine, Manasseh is mine, and Ephraim the strength of my head, *Judah is my lawgiver*," Psalm lx. 7. Psalm cviii. 8; where Judah a lawgiver denotes celestial good and it's celestial truth. And in Moses, "O fountain, the princes digged, the chiefs of the people digged, *by the lawgiver* with their staffs," Numb. xxi. 18. And again, "Gad saw the first-fruits for himself, for there was a portion of the *hidden lawgiver*, whence came the heads of the people, he did the justice of Jehovah, and his judgments with Israel," Deut. xxxii. 21; in this passage also lawgiver denotes truth derived from good.

6373. "Until Shiloh come"—that hereby is signified the coming of the Lord, and the tranquillity of peace on the occasion, appears from the signification of Shiloh, as denoting the Lord, who is called Shiloh from this circumstance, that he pacified and made all things tranquil; for in the original tongue Shiloh is derived from an expression which signifies tranquillity;
why

why the Lord is here called Shiloh, is evident from what was said just above, n. 6371, 6372; concerning the celestial kingdom and its power; for when the divine (principle) was presented through that kingdom, then there was intranquillity, for those things which are in heaven, and those which are in hell, could not thereby be reduced into order, inasmuch as the divine (principle,) which was transfluent through that kingdom, could not be pure, because heaven is not pure, thus neither is that kingdom so strong, that by it all things might be kept in order; wherefore also at that time infernal and diabolical spirits issued forth from the hells, and gained dominion over the souls which came from the world; whence it came to pass, that no others at that time could be saved, except the celestial; and at length scarcely they, unless the Lord had assumed the human (principle,) and made it in himself divine; by this the Lord reduced all things into order, first the things which are in heaven, next those which are in the hells, hence the tranquillity of peace. That the spiritual, that is, they who were of the spiritual church, were saved by the Lord's coming, may be seen, n. 2661, 2716, 2833, 2834; and that the Lord, when he was in the world, reduced all things into order, may be seen, n. 1820, 4286, 4287. That the divine truth from Jehovah or the Lord flowed-in through heaven into the human race, but inasmuch as this did not suffice when man removed himself from good, that the Lord came into the world, and made the human (principle) in himself divine, to the intent that from the very divine human (principle) of the Lord the divine truth might proceed, and thereby might save man, who should receive good by truth, see n. 4180, 6280.

6374. "And to him shall be the obedience of the people"—that hereby is signified that from his divine human (principle) should proceed truths which could be received, appears from the signification of obedience, as denoting the reception of truths which proceed from the Lord; and from the signification of people, as denoting those who are in truths, thus also denoting truths, see n. 1259, 1260, 3581; and hence denoting those who are of the spiritual church, n. 2928.

6375. "He binds to the vine his young ass"—that hereby is signified truth in the natural principle for the external church, appears from the signification of binding, as denoting to be conjoined; and from the signification of vine, as denoting the spiritual church, see n. 1069, 5113, in the present case the external spiritual church, because by a choice vine, which is presently mentioned, is signified the internal church; and from the
signification

signification of ass, as denoting truth in the natural principle, see n. 2781; hence it is evident, that by binding to the vine his young ass, is signified conjunction by truth in the natural principle with the external church.

6376. "And to the choice vine the son of his she-ass"—that hereby is signified truth from the rational principle for the internal church, appears from the signification of vine, as denoting the spiritual church, see n. 1069, 5113, thus choice vine denotes the internal church; for the internal principle of the church is more excellent than its external principle; and from the signification of the son of a she-ass, as denoting rational truth, see n. 2781. The external of the church is distinguished from its internal, in that the former is in the natural principle, thus in the external man, but the latter is in the rational principle, thus in the internal man; they who are in the external of the church, are in truth, but they who are in the internal, are in good; the former are not so affected with the good of charity as with the truth of faith, but the latter are affected with the good of charity and thence with the truth of faith; these latter are they who are signified by the choice vine, but the former by the vine.

6377. "He washes in wine his garment"—that hereby is signified that his natural principle is divine truth from his divine good, appears from the signification of washing, as denoting to purify, see n. 3147; and from the signification of wine, as denoting the good of neighbourly love, and the good of faith, and in the supreme sense divine truth from the divine good of the Lord, of which we shall speak presently; and from the signification of garment, as denoting an exterior principle which covers an interior one, see n. 5248, thus the natural principle, for this is exterior, and covers the rational principle which is interior; hence also garment denotes truth, because truth is exterior, and covers interior good, see n. 2576, 4545, 4763, 5319, 5954. That wine denotes neighbourly love and the good of faith, may be manifest from what hath been shewn concerning the bread and wine in the holy supper, n. 2165, 2877, 3464, 4581, 5915, viz. that bread denotes the good of celestial love, and that wine denotes the good of spiritual love. This also may be manifest from the cake and drink-offering in the sacrifices, where cake signified the good of love, and drink-offering the good of faith, cake consisting of such things as signified the good of love, and the drink-offering consisting of wine which signified the good of faith; the sacrifices themselves also were called bread, n. 2165; that a drink-offering of wine was applied in the sacrifices, may be

be seen, Exod. xxix. 40. Levit. xxiii. 12, 13, 18, 19. Numb. xv. 2 to 15. Chap. xxviii. 6, 7, 18 to the end. Chap. xxix. 1 to 7. That wine signifies neighbourly love, and the good of faith, is evident from Isaiah, "Every one that thirsteth go ye to the waters, and he that hath no silver, go ye, buy and eat, and go, buy *wine* and milk, without silver and without price," lv. 1; every one may know, that they were not to buy wine and milk, but that which is signified by wine and milk, that is, neighbourly love and faith; these are given by the Lord without silver and price. And in Hosea, "The corn-floor and the *wine-press* shall not feed them, and the *new wine* shall lie to them; Ephraim shall return into Egypt, and in Assyria they shall eat what is unclean; *they shall not pour out wine to Jehovah*, and their sacrifices shall not be grateful to him," ix. 2, 3, 4; in this passage also the subject treated of in the internal sense is concerning the good of love and the good of faith that they ceased; the good of love is the corn-floor and the bread thence derived, and the good of faith is the wine-press, the new wine and the libation of wine; Ephraim returning into Egypt denotes, that the intellectual principle consulted scientifics concerning the Arcana of faith; eating what is unclean in Assyria denotes what is derived from consequent reasoning; that Ephraim is the intellectual principle of the church, see n. 5354, 6222, 6238, 6267; that Egypt is the scientific principle, see n. 1164, 1165, 1186, 1462, 5707; and that Assyria is reasoning, see n. 1186; the series itself also manifests, that there is something else in the words than what appears in the letter, for in the internal sense they are coherent, but not in the external sense, as where it is said, that the corn-floor and wine-press shall not feed them, and the new wine shall lie to them, and presently, that Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; and also, without the internal sense, what could be meant by Ephraim returning into Egypt, and by eating what is unclean in Assyria? The cessation of mutual love and the good of faith is also described by a wine-press and wine in Jeremiah, "Upon thy vintage the waster hath fallen, whence is gathered gladness, and joy from Carmel, and from the land of Moab, for *I have caused the wine to cease from the wine-presses*, Hedad shall not tread," xlviii. 32, 33. That wine signifies the good of mutual love and of faith, is manifest also from the Revelation, "I heard a voice out of the midst of the four animals, saying, *hurt not the oil and the wine*," vi. 6, where oil denotes the good of celestial love, and wine the good of spiritual love. The like is understood by
oil

oil and wine in the Lord's parable concerning the Samaritan, in Luke, "A certain Samaritan journeying, and seeing him who was wounded by thieves, was moved in his bowels, wherefore he came and bound up his wounds, *and poured in oil and wine,*" x. 33, 34, where pouring in oil and wine signifies, that he performed the works of love and charity; that oil is the good of love, see n. 886, 3728; in like manner that the ancients poured oil and wine upon a statue, when they sanctified it, Gen. xxxv. 14, n. 4581, 4582. That wine is the good of love and of faith, is evident from the Lord's words, when he instituted the holy supper, on which occasion he said of wine, "I say unto you, that I will not drink henceforth of *this fruit of the vine* until that day when I shall drink it new with you in the kingdom of my father," Matt. xxvi. 29. Luke xxii. 17, 18; that he would not there drink wine, may be manifest to every one, but that the good of love and faith is signified, which he would give to those who are of his kingdom. The like is signified by wine in Isaiah, Chap. xxiv. 9, 11. Lam. ii. 11, 12. Hosea xiv. 7. Amos ix. 13, 14. Zech. ix. 15, 17. Luke v. 36, 37, 38. Inasmuch as wine signifies the good of love and of faith, therefore in the supreme sense it signifies the divine truth from the divine good of the Lord, for from this by influx man, who receives, hath the good of love and of faith. Whereas several expressions in the word have also a contrary sense, so also hath wine, in which sense it signifies the false principle derived from evil, as in Isaiah, "Wo to them that rise early in the morning, and follow *strong drink*, that tarry to twilight, *that wine may inflame them.* Wo to them that are strong to *drink wine and men of strength to mix strong drink,*" v. 11, 22. Again, "These also err through wine, and through strong drink wander out of the way; the priest and the prophet err through strong drink, they are swallowed up of wine, they wander out of the way through strong drink, they err amongst them that see, they stagger in judgment," xxviii. 7. Again, "The pastors know not to understand, they all look back to their own way, come ye, *I will take wine*, and we will be *drunken with strong drink*; and it shall be as this on the morrow, in great abundance," lvi. 11, 12. And besides in Jeremiah xiii. 12. Hosea iv. 11. Chap. vii. 5. Amos ii. 8. Micah ii. 11. Psalm lxxv. 8. Deut. xxxii. 33. The false principle derived from evil is also signified by *the cup of the wine of anger,* Jeremiah xxv. 15, 16. Rev. xiv. 8, 10. Chap. xvi. 19; and by *the wine-press of the fury of the anger of God,* Rev. xix.

xix. 15; and by the *wine of whoredom*, Rev. xvii. 2. Chap. xviii. 3.

6378. "And his covering in the blood of grapes"—that hereby is signified that his intellectual principle is divine good from his divine love, appears from the signification of the blood of grapes, as denoting the good of love, and in the supreme sense the divine good of the Lord from his divine love, of which we shall speak presently; and from the signification of covering, as denoting the intellectual principle, for the intellectual principle is a recipient, and that which receives, inasmuch as it is a vessel, is like a covering; the reason why by a covering is signified the intellectual principle, and by a garment the natural principle, (see just above, n. 6377,) is, because the subject there treated of is concerning the external principle, but here concerning the internal, for in the word, by reason of the heavenly marriage, where the external principle is treated of, the internal is also treated of, and where truth is treated of, good is also treated of, see n. 6343; this appears sometimes as a repetition of the same thing, as in the present case, "He washes his garment in wine, and his covering in the blood of grapes," where wine and the blood of grapes appear to be alike, and also garment and covering; but they are not alike, because the external principle and the internal are so expressed. That the blood of grapes denotes the divine good from the divine love of the Lord, is evident from the signification of blood, as denoting the divine truth from the divine good of the Lord, see n. 4735, and by grapes in the supreme sense is signified the divine good of the Lord, appertaining to those who are in his spiritual kingdom, and hence by grapes in the respective sense is signified the good of charity, n. 5117. By the blood of the grape the like also is signified in the Song of Moses, "Butter of the herd, and milk of the flock, with the fat of lambs, and of rams the sons of Bashan, and of goats with the fat of the kidneys of wheat, and thou drinkest the mere blood of the grape," Deut. xxxii. 14.

6379. "His eyes are red with wine"—that hereby is signified that the intellectual principle or internal human principle is nothing but good, appears from the signification of red, as denoting the good of love, and this from fire and from blood, which are red, see n. 3300; hence red with wine denotes that it is nothing but good; and from the signification of eyes, as denoting the intellectual principle, see n. 2701, 3820, 4403 to 4421, 4523 to 4534; and whereas the subject here treated of is concerning the Lord, it denotes his internal human (principle,) which is

is here meant by the intellectual principle, for the external human principle is signified by his teeth being white with milk, as now follows.

6380. "And his teeth white with milk"—that hereby is signified that the divine natural (principle) is nothing but the good of truth, appears from the signification of white, as being predicated of truth, see n. 3301, 3993, 4007, 5319; and from the signification of teeth, as denoting in the genuine sense the natural principle; for the things appertaining to man, which are hard, as teeth, bones, and cartilages, correspond to the truths and goods which are of the lowest natural principle; and from the signification of milk, as denoting the celestial spiritual principle, or what is the same thing, the good of truth; see n. 2184. The reason why the Lord's divine natural (principle) is said to be the good of truth, is in regard to men who are in faith and in love to the Lord; for they who are of the external church, are not able to elevate the thought higher than to the Lord's divine natural (principle;) but they who are of the internal church, elevate the thought above the natural principle to the internal; for every one, who is in faith to the Lord, hath an idea concerning him according to the faculty of elevating the thoughts; for they who know what the internal principle is, can have an idea of the internal principle, but they who do not know what the internal principle is, have an idea of the external; hence it is that the Lord's divine natural (principle) is called the good of truth, when yet his whole human (principle) is the divine good of the divine love.

6381. "From what hath been now said concerning Judah, it manifestly appears that there is an internal sense of the word, and that unless it be known what that sense involves, it cannot in any wise be known what the things written of him signify, as what is signified by a lion's whelp, what by coming up from the prey, by bowing himself and couching as a lion, and as an old lion, what by a lawgiver from between his feet, what by Shiloh, what by binding to the vine his young ass, and to the choice vine the son of his she-ass, what by washing his garment in wine, and his covering in the blood of grapes, what by his eyes being red with wine, and his teeth white with milk. All these things would lie altogether hidden, unless they were discovered by the sense which is more deeply concealed.

6382. Verse 13. *Zebulon shall dwell at a haven of the seas, and he (shall be) at a haven of ships, and his side over to Zidon.* Zebulon signifies the cohabitation of good and of truth: shall dwell

dwell at a haven of the seas, signifies life where is the conclusion of truth derived from scientifics : and he (shall be) at a haven of ships, signifies where are doctrinals derived from the word : and his side over to Zidon, signifies extension on one part to the knowledges of good and truth.

6383. "Zebulon"—that hereby is signified the cohabitation of good and truth, appears from the representation of Zebulon, as denoting the heavenly marriage, see n. 3960, 3961, thus the conjunction of good and truth, for that conjunction is the heavenly marriage ; it is called the cohabitation of good and of truth, because Zebulon in the original tongue signifies cohabitation. The subject here treated of by Zebulon is concerning those in the church, who form conclusions respecting spiritual truths from scientifics, and thereby confirm those truths with themselves. But it is to be noted, that by Zebulon are not meant those, who do not believe unless scientifics and sensual things dictate (belief,) and who are before in a negative principle ; such never believe, the reason is, because a negative principle universally prevails, and when it universally prevails, then there flow-in and are collected together scientifics which deny, but not which confirm ; those which confirm are rejected side-ways, or are explained in favour of scientifics which deny, and thus the negative principle is confirmed. But by Zebulon are here meant those, who believe the doctrinals derived from the word, but with whom some affirmative principle universally prevails, and yet faith hath not life in truths but in scientifics, for they apply scientifics to doctrinals, and thus confirm their affirmative principle. They therefore, who are Zebulon, do not elevate themselves from scientifics, but when they hear or think concerning any truth of faith, they instantly fall into the scientific principle ; several in the world are of this description ; the Lord also provides, that things scientific and sensual should serve them for this use.

6384, "Shall dwell at a haven of the seas"—that hereby is signified life where is conclusion of truth from scientifics, appears from the signification of haven, as denoting the station where scientifics terminate and commence, in the present case a station where there is conclusion of truth from scientifics ; for the subject here treated of by Zebulon is concerning those, with whom the truths of faith are in that station ; and from the signification of seas, as denoting scientifics in the complex, see n. 28 ; and from the signification of dwelling, as denoting life, see n. 1293, 3384, 3613, 4451, 6051 ; hence it is evident, that by dwelling at a haven of the seas is signified life where is the conclusion,

clusion of truth from scientifics. As to what concerns that life, see what was said just above, n. 6383, concerning which life it is further to be noted, that it is in the external or natural man, and with some in the lowest natural or in the sensual principle, for they have the truths of faith so bound to scientifics, that they cannot be elevated; hence also they are in obscurity more than all others in the spiritual church; for from the intellectual principle they have little of light, inasmuch as that principle is immersed in things scientific and sensual. The case is otherwise with those who have been in the affirmative principle, and have confirmed the truths of faith by scientifics, but yet so that they can be elevated from scientifics, that is, from the natural principle where scientifics are; the intellectual principle of these latter is illustrated, and thereby in a certain perception of spiritual truth, to which the scientifics that are beneath serve as a mirror, wherein the truths of faith and of charity appear and are acknowledged, as the affections in the face.

6385. "And he (shall be) at a haven of ships"—that hereby is signified where doctrinals derived from the word are, appears from the signification of haven, as denoting a station, as just above, n. 6384, thus where those things are; and from the signification of ships, as denoting doctrinals derived from the word. The reason why ships have such a signification is, because they pass through seas and rivers, and carry articles useful for life; for by seas and rivers are signified scientifics and knowledges; the useful things of life which they carry, are doctrinals and also truths themselves derived from the word; that these things are signified by ships, is evident from the following passages, "In me shall the isles confide, and the ships of Tarshish" "in the beginning, to bring thy sons from far, their silver and" "their gold with them," Isaiah lx. 9, where ships of Tarshish denote doctrinals and truths derived from the word, wherefore it is said, that they should bring their sons, their silver and gold, for by sons are signified they who are in truths, by silver the truth itself, and by gold good; every one may see, that ships of Tarshish are not here meant, neither sons, silver and gold. And in Ezechiel, "In the heart of the sea are thy borders, thy archi-" "tects have perfected thy beauty. Of fir-trees from Senir they" "builded all thy planks, the cedar from Lebanon they took to" "make a mast for thee; of the oaks of Bashan they made oars;" "thy bench they made of ivory; the daughter of a step from the" "isles of Kittim; fine linen in needle-work from Egypt was" "thyne expanse, that it might be to thee for a sign; blue and pur-" "ple from the isles of Elishah was thy covering; the inhabitants

“of Zidon and of Arvad *were thy rowers*; thy wise ones, O
 “Tyre, who were in thee, *were thy pilots*; the elders of Gebal
 “and the wise ones thereof were in thee, *they have stopped thy*
 “*leak*; *all the ships of the sea and their mariners* were in thee,
 “to trade thy tradings,” xxvii. 4 to 9; speaking of Tyre, by
 which are signified the knowledges of good and truth, n. 1201,
 which knowledges are described by such things as relate to a
 ship, viz. by planks, a mast, oars, a bench, an expanse, a cover-
 ing, rowers, pilots, and mariners; that all these things are not
 to be understood according to the letter, must be plain to every
 one; but when the knowledges of truth and good, which are
 Tyre, together with doctrinals derived from the word, are meant
 by ships, then all things have a beautiful application. And in
 David, “How many are thy works, O Jehovah, thou hast made
 “all things in wisdom; this sea great and broad in spaces, *there*
 “*go the ships*, the whale which thou hast formed to sport there-
 “in,” Psalm civ. 24, 25, 26. Again, “Let them sacrifice the
 “sacrifices of confession, and announce the works of Jehovah
 “in jubilee, *who go down into the sea with ships*, doing work in
 “many waters; they have seen the works of Jehovah, and his
 “wonders in the deep,” Psalm cvii. 22, 23, 24; in this passage
 also ships denote knowledges and doctrinals; a whale denotes
 the common principles of scientifics, n. 42; and whereas ships
 denote knowledges and doctrinals, therefore it is said, they who
 go down to the sea with ships have seen the works of Jehovah
 and his wonders in the deep; for such things are seen by those
 who are in knowledges and doctrinals derived from the
 word. And in the Revelation, “The second angel sounded,
 “and as it were a great mountain burning with fire was cast
 “into the sea; and the third part of the sea became blood;
 “whence the third part of the creatures which were in the sea,
 “and had souls, died; and *the third part of the ships was cor-*
 “*rupted*,” viii. 8; a great mountain burning with fire denotes
 self-love, n. 1691; sea denotes the natural principle where sci-
 “entifics are, n. 28; blood denotes violence offered to charity,
 n. 374, 1005; creatures in the sea having souls, denote scienti-
 fic truths with goods; a third part denotes something not as
 yet complete, n. 2788; their dying denotes that they have not
 spiritual life, n. 6119; hence the third part of the ships being
 corrupted, denotes that the truths and goods of doctrinals de-
 rived from the word were falsified; from this interpretation it
 may be known what is signified by the above prophecy. But
 ships in the opposite sense signify the knowledges and doctrin-
 als of what is false and evil, as in Daniel, “In the time of the
 “end

“end the king of the south shall strive with him, therefore the king of the north as a storm shall rush upon him, with chariot, and with horsemen, and *with many ships*, and shall come into the lands, and shall overflow and penetrate,” xi. 40, where the king of the south denotes truths derived from good, the king of the north denotes falses derived from evil, chariot with horsemen and with ships denote doctrinals of what is false; lands denote churches, of which it is predicted, that falses derived from evil in the time of the end should overflow and penetrate them. And in the Revelation, “Every *pilot* and every one who is employed *upon ships*, and *mariners*, and all they who *trade upon the sea*, stood afar off, and cried, seeing the smoke of the burning of Babylon, saying, what was like to the great city. “Wo, wo, the great city, in which all became rich, *who have ships in the sea*, by reason of it’s costliness,” xviii. 17, 18, 19; that ships here denote the knowledges and doctrinals of what is false and evil, may be manifest, inasmuch as Babylon denotes worship which outwardly appears holy, and inwardly is profane; that by ships also something else than ships is there meant, must be obvious to every one. And in Isaiah, “Thus saith Jehovah our Redeemer, the Holy One of Israel, for your sake I have sent to Babylon, that I may cast down all the bars, and the Chaldeans, *whose cry is in the ships*,” xliii. 14, where the sense is the same. Moreover also falses derived from evil are signified by ships in Isaiah ii. 11, 16. Chap. xxiii. 1, 14. Psalm xlviii. 7.

6386. “And his side to Zidon”—that hereby is signified extension on one part to the knowledges of good and truth, appears from the signification of side, as denoting extension on one part; and from the signification of Zidon, as denoting the exterior knowledges of good and of truth, see n. 1201. In the present case, where Zebulon is treated of, mention is made of knowledges, of doctrinals, and of scientifics, and it is said that extension on one part is to the knowledges of good and of truth, also that the conclusion of truth from scientifics is where doctrinals from the word are, therefore it may be expedient to say what the distinction is between them; doctrinals are what are derived from the word, knowledges are what are from those doctrinals on one part, and from scientifics on the other, but scientifics are what are of self-experience and of experience from others.

6387. Verse 14. *Issachar is a boney ass, lying amongst burthens. And he shall see rest that it is good, and the land that it is pleasant; and he shall incline his shoulder to bear a burthen,*
and

and he shall be a servant to tribute. Issachar, signifies recompence derived from works: is a boney ass, signifies the lowest thing of service: lying amongst burthens, signifies life amongst works: and he shall see rest that it is good, signifies works of good without recompence that they are full of happiness: and the land that it is pleasant, signifies that in that (happiness) are they who are in the Lord's kingdom: and he shall incline his shoulder to bear a burthen, signifies that still he labours with all endeavour: and he shall be a servant to tribute, signifies that he may merit.

6388. "Issachar"—that hereby is signified recompence derived from works, appears from the representation of Issachar, as denoting mutual love which is hire or recompence, see n. 3956, 3957; in the present case recompence derived from works, as is evident from singular the things, in the internal sense, which are said in this prophecy concerning Issachar; Issachar also in the original tongue signifies hire. The reason why Issachar here signifies recompence derived from works, when before it signified mutual love, is, because by Issachar are here meant they, who are in a certain species and appearance of mutual love, that is, of charity towards their neighbour, and on account of the goods which they do, are willing to be recompensed; and thus they not only defile, but also pervert genuine mutual love or charity; for they who are in genuine mutual love, are in their delight and blessedness when they do good to their neighbour, for they desire nothing better; this delight and this blessedness is what is meant by hire in the word, for the delight itself or blessedness is hire, and it in the other life becomes the joy and happiness which are in heaven, thus it becomes heaven to them; for they who in heaven are in mutual love, when they perform uses, and do good to others, are in such joy and happiness, that they seem to themselves then first to be in heaven; this is given them by the Lord, and to every one according to uses; but this happiness vanishes, as soon as they think of recompence, for thought concerning recompence, when yet they are in recompence itself, renders the above love impure and perverts it; the reason is, because in such case they think of themselves, and not of their neighbour, viz. that they may render themselves happy, but not others, unless so far as they are happy themselves; thus they convert love towards the neighbour into love towards themselves, and so far as they do this, so far they are incapable of receiving the communications of joy and happiness from heaven, for they centre the influx of what is happy from heaven in themselves, nor do they transmit

mit it to others, and they are like to objects, which do not reflect the rays of light, but absorb them; the objects which reflect the rays of light, appear in light, and glitter, but those which absorb, appear opaque, and do not glitter at all, wherefore they who are of this description, are separated from angelic society, as they who have nothing in common with heaven. These are they who are here described by Issachar.

6389. "A boney ass"—that hereby is signified the lowest thing of service, appears from the signification of an ass, as denoting a thing of service, see n. 5958, 5959; and from the signification of bone, as denoting that which hath little of spiritual life, see n. 5560, 5561; thus a boney ass denotes the lowest thing of service; for they who do good for the sake of recompence, perform indeed uses, and are serviceable, but still they are amongst those in the Lord's kingdom, who are in the lowest place, for they do not dispense the good which is communicated to them, except towards those who can recompense, passing by the rest who chiefly want their aid; and if they do good to these latter, it is with a view to recompence from the Lord, in which case what they do they regard as meritorious, and thus consider the Lord's mercy as a debt; hereby they recede from humiliation, and so far as they do this, so far they recede from a state of reception of what is blessed and happy through heaven from the Lord. From these considerations it may be manifest, that in the other life they are indeed applied to uses, but as lowest things of service.

6390. "Lying amongst burthens"—that hereby is signified a life amongst works, appears from the signification of lying down, as denoting life, but obscure life; and from the signification of burthens, as denoting works; the reason why burthens denote such works is, because good towards the neighbour is not done from the affection of love towards him, but from the affection of self-love; the works which flow from the affection of this latter love, are as burthens which the viler asses carry, for they are amongst the vilest things of service; for all servitude is from the affection of self-love and the love of the world, and all freedom is from the affection of love to the Lord and towards the neighbour; the reason is, because the affection of the former love flows-in from hell, which rules violently; but the affection of the latter love flows-in from the Lord, who doth not rule but lead. Hence again it is evident, that they who do good for the sake of recompence, are the lowest things of service, and their works are burthens. The like is signified by burthens in the Book of Judges, "*The princes in Issachar were*" with

“with Deborah, and Issachar thereby with Barak, in the valley
 “he shall be sent under his feet, in the classes of Reuben were
 “great statutes of heart. *Why didst thou sit amongst the bur-*
 “*thens*, to hear the hissings of the flocks,” v. 15, 16; in this
 passage also Issachar denotes those who are willing to be recom-
 pensed for works; to be sent in the valley under the feet denotes
 to serve in the lowest things; the classes of Reuben denote
 those who are in the knowledges of the truth of faith, amongst
 whom they are (who wish to be recompensed for works,) but in
 a place beneath them; to hear the hissing of the flocks denotes
 contempt from those who are in the good of charity, who are
 the flocks; to sit amongst burthens denotes amongst meritorious
 works.

6391. “And he shall see rest that it is good”—that hereby
 are signified the works of good without recompence that they
 are full of happiness, appears from the signification of rest, as
 denoting those things which are of heaven, and thus which are
 in the good of charity, or in works of good, without recompence,
 of which we shall speak presently; and from the signification
 of the expression that it is good, as denoting that they are full
 of happiness. The reason why rest denotes the works of good
 without recompence is, because rest or peace in the supreme
 sense signifies the Lord, in the respective sense heaven, and thus
 the good which is from the Lord, see n. 3780, 4681, 5662;
 and because no others are in these things, which are signified
 by rest or peace, than they who are in the good of charity, thus
 in works of good without recompence, hence by rest these are
 signified; for these are consequent from the series of things in
 the internal sense. As to what concerns the thing itself, they
 who do good merely with a view to recompence, cannot in any
 wise know, that in doing good without recompence there is so
 great happiness, insomuch that it is heavenly happiness; the
 reason is, because they perceive what is happy in the delight of
 self-love; and so far as man perceives delight in this love, so
 far he does not perceive delight in heavenly love, for the delights
 are opposite; for the former delight, which flows from self-love,
 altogether extinguishes the delight which is from heavenly love,
 insomuch that it is absolutely unknown what heavenly delight
 is, and if it's quality be described, it is not believed, yea, it is
 denied. This it hath been given me to know from the evil spi-
 rits in the other life, who, whilst they lived, did nothing of good
 to others or to their country, but for the sake of themselves;
 such do not believe that any delight can be given in doing good
 without a view to recompence, for they suppose, if there be no
 view

view to recompence, that all delight ceases; and if they are further told, that when that delight ceases, the heavenly delight begins, at hearing this they are amazed; and still more so when they hear, that that heavenly delight flows in through the inmost principle of man, and affects his interiors with inexpressible felicity; at this they are more amazed, and say that they cannot comprehend it, yea, that neither do they will it, for they believe that, should they lose the delight of self-love, they would be most miserable, because deprived in such case of all the joy of life; they also call those simple who are in another state. Not unlike to such are they, who do works with a view to recompence, for they do good works for themselves and not for others, inasmuch as they regard themselves therein, not their neighbour, nor their country, nor heaven, nor the Lord, except as those who are in debt, and owe them a benefit. Such are the things which are described in this verse concerning Issachar in the internal sense.

6392. "And the land that it is pleasant"—that hereby is signified that in that, viz. happiness, are they who are in the Lord's kingdom, appears from the signification of land, as denoting the church, and thus also the Lord's kingdom, see n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447; the reason why land hath this signification is, because the land of Canaan, which is meant by land in the word, represented the Lord's kingdom, and this because the church had been there from the most ancient time, see n. 3038, 3481, 3705, 3786, 4447, 4454, 4516, 4517, 5136; and from the signification of being pleasant, as signifying the happiness appertaining to works of good without recompence. The reason why it is said, that he shall see rest that it is good, and the land that it is pleasant, and by each is signified the happiness which is in the Lord's kingdom, is, because to see rest that it is good, has relation to what is celestial or to good, and to see the land that it is pleasant, has relation to what is spiritual or to truth, and this on account of the marriage of good and truth, see n. 6343. As to what further concerns happiness in works of good without recompence, it is to be noted, that very few at this day know, that in doing good without a view to recompence, there is heavenly happiness; for they do not know that there is any other happiness than to be advanced to honours, to be served by others, to abound in riches, and to live in pleasures; they are deeply ignorant that above those things there is a happiness, which affects the interiors of man, thus that there is a heavenly happiness, and that this happiness is the happiness of genuine charity; inquire of the wise

of this day, whether they know that this is heavenly happiness; hence also it is, that several reject good works, believing that they cannot have place with any one, without a view to merit by them; for they do not know, that they who are led of the Lord, are desirous of nothing more than to do good works, and that they think of nothing less than of meriting by them; for this principle is in the new will, which is given by the Lord to those who are regenerated, inasmuch as that will is the Lord's with man.

6393. "And he shall incline his shoulder to bear a burthen"—that hereby is signified that he still labours with all endeavour, appears from the signification of shoulder, as denoting all ability or all endeavour, see n. 1085, 4931 to 4937; and from the signification of bearing a burthen, as denoting to do works for the sake of meriting; hence by inclining the shoulder to bear a burthen, is signified to labour with all endeavour to do works for the sake of meriting; the reason why this is called bearing a burthen is, because they do not do good from the affection of good, thus not from freedom, but from the affection of self, which is servitude, n. 6390. As to what further regards those, who are desirous of a reward for the works which they perform, it is to be noted, that they are in no case contented, but are indignant if they have not a greater reward than others; and if they see others more blessed than themselves, they are sad and charge them with blame; neither do they place blessedness in internal blessedness, but in external, viz. that they may be exalted, and that they may have dominion, and be served by the angels, thus that they may be above the angels, consequently be chiefs and grandees in heaven; when yet heavenly blessedness consists, not in willing to have rule, nor in being served by others, but in being willing to serve others, and to be the least, as the Lord teaches, "*James and John the sons of Zebedee came, saying, grant to us that we may sit, the one on thy right hand, and the other on thy left, in thy glory. Jesus said unto them, ye know not what ye ask; to sit on my right hand and on my left, is not mine to give, but to those for whom it is prepared. (*)* Ye know that they who are accounted to rule over

(*) In our English version of this passage, after the words, *It is not mine to give*, is inserted this interpolation, *But it shall be given*, as if the Saviour intended to declare, that it was not in his power to confer so high an honour, but it was to be conferred by some other; whereas the passage, without the interpolation, says no such thing, but only implies, that the Saviour could not confer the honour except on such as were in a state of preparation to receive it—*It is not mine to give, but (or except) to those for whom it is prepared.*

*“the Gentiles, exercise lordship over them, and their great ones
 “exercise authority upon them; but it shall not be so amongst
 “you; but whosoever willeth to be great among you shall be
 “your minister, and whosoever of you willeth to be chief shall be
 “the servant of all; for the Son of Man came not to be minis-
 “tered unto, but to minister,”* Mark x. 35 to 46. And that
 they have heaven, who do good without a view to recompence,
 he teaches in Luke, *“Every one who exalteth himself shall be
 “humbled, but he who humbleth himself shall be exalted.* When
 thou makest a dinner or a supper, call not thy friends, nor thy
 brethren, nor thy kinsmen, nor rich neighbours, lest they also
 bid thee again, and a recompence be made thee; but when thou
 makest a feast, call the poor, the maimed, the halt, the blind,
 then thou shalt be blessed, for they cannot recompence thee, for
 thou shalt be recompensed at the resurrection of the just,” xiv.
 11, 12, 13, 14; the recompence in the resurrection of the just
 is internal happiness from doing well without recompence,
 which happiness they receive from the Lord when they perform
 uses; and they who love to serve without recompence, in pro-
 portion as such love increases, are made to preside over more
 noble uses, and actually become greater and more powerful
 than others. They who do good works with a view to recom-
 pence, say also, because they know from the word, that they are
 willing to be the least in heaven, but at the time they think, by
 so saying, to become great, thus they are still influenced by the
 same end; but they who do good without recompence do not
 actually think about being eminent, but only about being ser-
 viceable; see what was said and shewn before concerning merit
 derived from works; as, what is the quality of such in the other
 life, that they appear to cut wood and to mow grass, n. 1110,
 1111, 4943; how they are represented, n. 1774, 2027; that
 they who have done good with a view to self and the love of
 the world, receive nothing of recompence for that good in the
 other life, n. 1835; that they who place merit in works, interpret
 the word according to the letter in their own favour, and that
 they deride it's interior contents, n. 1774, 1877; that true cha-
 rity is void of every thing of merit, n. 2340, 2373, 2400, 3816;
 that they who separate faith from charity, make the works, which
 they have done, meritorious, n. 2373; that they who enter into
 heaven, put off from themselves the proprium and merit, n.
 4007; that to believe that they do good from themselves, and
 that by that good they merit, is the case with several in the be-
 ginning of reformation, but that they put off the belief, as they
 are regenerated, n. 4175.

6394. "He shall be a servant to tribute"—that hereby is signified that he may merit, appears from the signification of being a servant to tribute, as denoting to be subject and to serve; and whereas it is said of those, who wish to merit by works, that they are boney asses, lying down amongst burthens, and that they incline the shoulder to bear a burthen, by being a servant to tribute are also signified they, who wish to merit by works, for that such are the lowest things of service, see above, n. 6389. That to serve for tribute denotes to be subject and to serve, is evident from Moses, "When thou comest to a city to assault it, thou shalt invite them to peace; but it shall come to pass, if it shall answer thee for peace, and shall open to thee, that all the people which is found in it, *shall be to thee for tribute*, and shall serve thee," Deut. xx. 10, 11. And in Jeremiah, "How hath the city great in people dwelt solitary, she is become as a widow, great amongst the nations, who ruled in the provinces, *she is become a tributary*," Lam. i. 1, where it is evident that by becoming for tribute, and by a tributary, is signified to serve. And in Matthew, "Jesus said, what thinkest thou Simon, *of whom do the kings of the earth receive tribute or custom*, of their own sons, or of strangers? Peter saith unto him, of strangers; Jesus saith unto him, then are the sons free; nevertheless lest we should be an offence to them, go to the sea, and cast in a hook, and take up the fish that first comes up, when thou hast opened his mouth, thou shalt find a piece of money, take it and give it for me and thee," xvii. 25, 26, 27; in this passage also, by giving tribute or custom are meant they who serve, wherefore it is said that strangers should give, and sons should be free, for strangers are servants, n. 1097; that Peter should take up a fish out of the sea, and should find in it's mouth a piece of money, which he was to give; represented that the lowest natural principle, which is a thing of service, should do this; for fishes signify that natural principle.

6395. Verses 16, 17, 18. *Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and his rider shall fall backward. I wait for thy salvation, O Jehovah.* Dan, signifies those who are in truth and not as yet in good: shall judge his people as one of the tribes of Israel, signifies that he is one of the truths in general which the tribes of Israel represent: Dan shall be a serpent on the way, signifies their reasoning concerning truth, because good doth not as yet lead: a serpent-arrow on the path, signifies from truth concerning good:

good: biting the heels of the horse, signifies fallacies from lowest nature: and his rider shall fall backward, signifies that hence there is a receding: I wait for thy salvation, O Jehovah, signifies unless the Lord brings aid.

6396. "Dan"—that hereby are signified they who are in truth, and not as yet in good, appears from the representation of Dan, as denoting the good of life, see n. 4921, 4923, but here denoting those who are in some good of life from truth, but not as yet from good; for with man, who is regenerated by the Lord, the case is this; he is first in truth and not in any good of life from truth, next he is in the good of life from truth but not as yet from good, afterwards, when he is regenerated, he is in the good of life from good, and in this case he apprehends truth from good, and multiplies it with himself; these are the steps of regeneration. By Dan are meant those, who are in the good of life from truth, but not as yet from good; the good with them lies concealed in truth, being as yet deeply stored up therein, and gives them the affection of truth, and impels them to live according to truth. They who are of this description, are in the Lord's kingdom, but whereas they do not act good from good but from truth, that is, not from any new will-principle but from the intellectual principle, thus not so much from love, but from obedience because it is so commanded, therefore they are amongst those in the Lord's kingdom, who are in the first or ultimate heaven. These are they who are represented by Dan, for in this prophecy of Israel, in the internal sense, by his twelve sons are described in general as to quality all who are in the Lord's kingdom. That they, who are signified by Dan, are in the ultimate heaven, or in the ultimate principle of the Lord's kingdom, because in truth and not as yet in good, was represented by the lot for Dan falling last, when the land of Canaan was distributed for an inheritance amongst the tribes, Josh. xix. 40 to 48; and that on this occasion their inheritance lay in the extremity of that land, Judg. xviii; for the lot was cast before Jehovah, Josh. xviii. 6, wherefore it befel every one according to his representation; that the land of Canaan represented the Lord's kingdom, see n. 1607, 3038, 3481, 3705, 4447, 4454; and hence all the borders thereof were representative, n. 1607, 1866, 4116; thus the ultimates of that land represented the ultimates in the Lord's kingdom, n. 4240; wherefore Dan represented those who are in the ultimates there; for truth, before it be conjoined with good, is in the ultimate; but if truth be altogether separated from good, it is not then in any border of the Lord's kingdom, but is out of it;

it; that the inheritance of Dan was the ultimate of the land of Canaan, is manifest from this consideration, that when the extent of that land was described, it was said, "*from Beersheba even to Dan*," 2 Sam. iii. 10. Chap. xvii. 11. Chap. xxiv. 15. 1 Kings iv. 25; by Beersheba in those passages is signified the inmost of the land, by reason that Abraham and Isaac dwelt there, this before Jerusalem and Zion were made the inmost of the land. The quality of those who are in truth, and not yet in good, was also represented by the Danites, who explored the land where they might dwell, Judges xviii. in that they led away a Levite out of the house of Micah, and took away the ephod, the teraphim, the graven image, whereby is signified the worship of those who are in truth and not yet in good, for they adore external things, and disregard internal; no one apprehends internal things but he who is in good; that this was represented by the Danites in the above passage, may be manifest from this consideration, that all the historicals of the word, as well those which are in the Books of Moses, as those which are in the Books of Joshua, of Judges, of Samuel, and of the Kings, are representative of the celestial and spiritual things of the Lord's kingdom; so also this historical in the Book of Judges concerning the Danites. As to what further concerns those, who are in truth and not yet in good, their quality is described in what now follows concerning Dan in the internal sense.

6397. "Shall judge his people as one of the tribes of Israel"—that hereby is signified that it is one of the truths in general which the tribes of Israel represent, appears from the signification of judging, as denoting truth in it's office, of which we shall speak presently; and from the signification of people, as denoting those who are in truth, see n. 1259, 1260, 2928, 3295, 3581, 4619; in the present case those who are in truth and not yet in good, for these are Dan or the people of Dan, n. 6396; and from the representation of the tribes of Israel, as denoting all the truths and goods of faith in general, see n. 3858, 3926, 3939, 4060, 6335; hence by he shall judge the people as one of the tribes of Israel, is signified that this truth, which is represented by Dan, is also amongst the general truths, which the tribes of Israel represent. The reason why judging his people denotes truth in it's office, is, because by the tribes of Israel are represented all truths in general, as may be manifest from the passages above referred to, and truths are what judge, thus by judging his people is signified truth in it's office. It is written in the word, that four and twenty elders are to sit upon thrones, and

and judge nations and people ; and that the twelve apostles in like manner are to sit upon thrones, and judge the twelve tribes of Israel ; he who is not acquainted with the internal sense of the word, will believe that so it will be ; but how this is to be understood, may be manifest when it is known from the internal sense, what is signified by four and twenty elders, and what by the twelve apostles, also what by thrones, viz. all truths in their complex according to which judgment is effected. The like is here meant by judging the people as one of the tribes of Israel, not that they, or any elders of them, are to judge, but that the truths themselves, which are signified by them, consequently the Lord alone, for from him all truth proceeds. Concerning the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in the Revelation, "*Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, who had on their heads golden crowns,*" iv. 4. Chap. xi. 16 ; and again, "*I saw thrones, and they did sit on them, and judgment was given to them,*" Rev. xx. 4. Concerning the twelve apostles it is thus written in Matthew, "Jesus said, ye who have followed me in the regeneration, when the Son of Man shall sit upon the throne of his glory, *ye shall also sit upon twelve thrones judging the twelve tribes of Israel,*" xix. 28. And in Luke, "I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink on my table in my kingdom, *and sit on thrones judging the twelve tribes of Israel,*" xxii. 29, 30 ; that in these passages are not meant four and twenty elders, nor twelve apostles, but all truths and goods in general, may appear from this consideration, that no man, nor even any angel, can judge any one ; for no one can know but the Lord alone what is the quality of the interiors, and what their quality will be, and this to eternity. That by the twelve apostles similar things are signified as by the twelve tribes, viz. all truths and goods in the complex, see n. 2129, 2553, 3488, 3858. From these considerations then it is evident, that by Dan judging his people as one of the tribes of Israel, is signified that the truth, which is represented by Dan, is one amongst the general truths, by which judgment is effected.

6398. "Dan shall be a serpent on the way"—that hereby is signified their reasoning concerning truth because good doth not yet lead, appears from the representation of Dan, as denoting those who are in truth and not yet in good, see above, n. 6396 ; and from the signification of a serpent, as denoting reasoning from

from the sensual principle, of which we shall speak presently; and from the signification of way, as denoting truth, see n. 627, 2333; thus by Dan being a serpent on the way is signified their reasoning concerning truth, because good doth not yet lead. What the quality of that reasoning is, and of the truth thence derived, will be shewn in what follows. The reason why a serpent denotes reasoning from the sensual principle is, because the interiors of man are represented in heaven by animals of various kinds, and hence in the word are signified by the same; the sensual things of man were represented by serpents, by reason that sensual things are the lowest appertaining to man, and respectively as earthly things, and as it were creeping, as also may be manifest from the forms through which sensual things flow, whereof, by the divine mercy of the Lord, we shall speak elsewhere; hence those sensual things were represented by serpents, insomuch that the Lord's divine sensual (principle) was represented by the brazen serpent in the wilderness, n. 4211; and the prudence and circumspection, which exists in things external, is signified by serpents in Matthew, "Be ye *prudent as serpents*, and simple as doves," x. 16; but when man is in the sensual principle, remote from the internal, as is the case with those who are in truth and not yet in good, and speaks from the sensual principle, then by serpent is signified reasoning; in this passage therefore, where Dan it treated of, by serpent is signified reasoning concerning truth, because good doth not as yet lead. In other cases also malice, cunning, and deceit, are signified by serpents, but by poisonous serpents, as by vipers, and the like; the reasoning of these is poison. That serpent denotes reasoning from the sensual principle, see n. 195, 196, 197; and that serpent denotes all evil in general, and that evils are distinguished by different kinds of serpents, see n. 251, 254, 257.

6399. "A serpent-arrow on the path"—that hereby is signified reasoning from truth concerning good, appears from the signification of a serpent-arrow, as denoting reasoning concerning good, of which we shall speak presently; and from the signification of path, as denoting truth, see n. 627, 2333, 3477. The reason why a serpent-arrow on the path denotes reasoning from truth concerning good is, because by a serpent is signified reasoning, thus by a serpent-arrow the reasoning which projects itself, viz. from truth to good, for truth appertaining to those, who are represented by Dan, is beneath, and good is above.

6400. "Biting the heels of the horse"—that hereby are signified

nified the fallacies from lowest nature, appears from the signification of biting, as denoting to adhere and thereby to occasion hurt ; and from the signification of the heels of a horse, as denoting fallacies derived from lowest nature ; for the heel is the lowest natural and corporeal principle, see n. 259, 4938 to 4952, and a horse denotes the intellectual principle, n. 2761, 2762, 3217, 5321, 6125, in the present case a horse denotes fallacies, because it is the intellectual principle of the lowest natural or sensual principle. That they who are in truth and not yet in good, are in fallacies derived from lowest nature, may be manifest from this consideration, that truth is not in any light, unless good appertain to it or be in it, for good is like a flame which emits light from itself, and where good in such case meets with any truth, it not only illuminates it, but also introduces it into it's own light to itself ; they therefore who are in truth, and not yet in good, are in shade and darkness, because truth hath nothing of light from itself, and the light which they derive from good is faint, as a light which is going out ; wherefore when such think and reason concerning truth, and from truth concerning good, they are like unto those who in darkness see phantasms, and believe them to be real bodies ; or who in a shade see drawings on a wall, and by phantasy make some image of them, as of a man or animal, and yet when the light arises it appears that they are mere drawings without any image ; the case is the same with truths appertaining to them, for they see as truths those things which are not truths, which are rather to be likened to phantasms, and to drawings on a wall. From such also who have been in any truth derived from the word, but not in good, all heresies within the church have existed, for what was heretical appeared to them altogether as truths ; in like manner falses within the church ; that they who have promulgated these latter, have not been principled in good, may be manifest from this consideration, that they have rejected the good of charity far behind the truth of faith, and have devised such tenets, as in no wise agree with the good of charity. It is said that they who are in truth, and not yet in good, reason concerning good and truth from fallacies derived from lowest nature ; it may therefore be expedient to say what is meant by fallacies ; let the life of man after death be taken for an example ; they who are in fallacies derived from lowest nature, as are they who are in truth and not yet in good, do not believe that any thing appertaining to man lives, except his body, and when man dies, that he cannot in any wise rise again, unless he again receives his body ; if they

are told, that the interior man is what lives in the body, and is raised up by the Lord when the body dies, and that that man hath a body such as spirits or angels have, and that he sees, hears, speaks, is in consort with others, and appears to himself altogether as a man, like a man in the world, these things they cannot comprehend; the fallacies derived from lowest nature make them believe that such things are impossible, especially by reason that they do not see them with the eyes of their body; such also, when they think concerning the spirit or soul, cannot form any idea at all concerning it, except such as they form concerning things unseen in nature, whence they make it either as a mere breathing principle, or as an aërial, or as an ethereal, or as a flaming principle, some as a pure thinking principle, which hath scarce any thing of vitality, until it is again conjoined to the body; these are their thoughts, in consequence of all interior things being in shade and darkness to them, and external things only in the light; hence it is evident how easily they may slide into error; for if they think only concerning the body how it shall again coalesce, and concerning the destruction of the world, that for so many ages it hath been in vain expected, and concerning brute animals that they have a life not unlike the life of man, and that there are no instances of the dead appearing, and declaring the state of their life; when they think these and other such things, they easily recede from a belief in the resurrection, and so in several other cases; the reason is, because they are not in good, and by good in the light. Inasmuch as their state is such, it is also said, "And his rider falleth backward, I wait for thy salvation O Jehovah," whereby is signified, that hence comes recession, unless the Lord brings aid.

6401. "And his rider falleth backward"—that hereby is signified that hence comes recession; appears from the signification of falling backward, as denoting to recede, viz. from truth; and from the signification of rider, as denoting him who is in fallacies derived from lowest nature; that those fallacies are signified by horse, may be seen just above, n. 6400, wherefore by rider are signified they who are in fallacies; how this case is, hath been shewn just above. Inasmuch as by Dan are signified they within the church, who are such as above described, n. 6400, and who thus are amongst the last in the Lord's kingdom, therefore by Dan are also signified they, who from fallacies forge falses and disperse them; the falses of such are also called horses, and their reasonings concerning truth and good serpents, in Jeremiah, "*From Dan was heard the snorting of his horses,*"

"at

“at the voice of the neighings of his mighty ones the whole land trembled, and they came and consumed the land and it’s fulness, the city and those that dwell therein; for behold I send into you *serpent-cockatrices*, which will not be charmed, and they shall bite you,” viii. 15, 16.

6402. “I wait for thy salvation O Jehovah”—that hereby is signified unless the Lord brings aid, appears from the signification of waiting for salvation, as here denoting to bring aid; that Jehovah is the Lord, see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303. As to what concerns aid which the Lord brings, when they recede who are in truth and not yet led by good, which is signified by the rider falling backward, and waiting for the salvation of Jehovah, it is to be noted that they look downwards or outwards, for they are not yet in good, but they who are in good, as the regenerate are, look upwards or inwards, for when man is regenerated, the order is thus changed. Inasmuch as they who are in truth, and not yet in good, look downwards or outwards, therefore also they are amongst those who belong to the province of the external skin in the grand man, for the external skin is turned outwards from the interiors of the body, and takes the sense of it’s touch from those things which are without, but not sensibly from those which are within; hence it is evident, that they are in the Lord’s kingdom, because also in the grand man, but in the ultimates thereof. Concerning those who constitute the skin, see n. 5552 to 5559.

6403. Verse 19. *Gad, a troop shall depopulate him, and he shall depopulate the heel.* Gad, signifies works from truth and not yet from good: a troop shall depopulate him, signifies works without judgment, that they shall disturb from truth: and he shall depopulate the heel, signifies want of order thence in the natural principle.

6404. “Gad”—that hereby are signified works from truth and not yet from good, appears from the signification of Gad, as denoting works, see n. 3934, 3935, in the present case works from truth, and not yet from good, as is evident from the description thereof in the internal sense; this also follows in order, for by Dan just above are represented those who are in truth and not yet in good, n. 6396, here now by Gad are represented those who are in works from truth and not yet from good. What the quality of those works is, will be shewn in what now follows.

6405. “A troop shall depopulate him”—that hereby are signified works without judgment, that they will disturb from truth, appears

appears from the signification of a troop, as denoting works, see n. 3934, in the present case works without judgment, for they who do works from truth and not yet from good, have the understanding obscured, but they who do works from good, have the understanding illustrated, for good illustrates; for the light of truth from the Lord flows-in into the intellectual principle through good, and thus into truth, but not into truth immediately; the case herein is like that of the light of the sun, this light flows-in by heat into the subjects of the vegetable kingdom, as into trees, plants, and flowers, and causes them to grow and flourish, but not immediately; for when the light flows-in without heat, as in the time of winter, nothing grows and flourishes; and from the signification of depopulating him, as denoting to disturb from truth. But it may be expedient to say who they are, that are here signified by Gad; they are such as fall into mistake concerning truth, and yet do works from such mistake, thus do works not of truth, still less of good; by works derived from this source they are disturbed from truth, for as soon as a man, who is in truth and not yet in good, brings any thing into act from a religious principle, he afterwards defends it as if it was the veriest truth, and abides in it, nor doth he admit amendment, except so far as he comes into good, for by the act he imbues it, and loves it; thus works disturb him from truth; besides that he believes those things to be truths which are not truths, for these also, like those who are signified by Dan, judge from the sensual principle, thus without judgment. Let this case be illustrated by examples; he who accounts every one equally his neighbour, and thereby doeth good equally to the evil and to the good, and by thus conferring benefits on the evil, doeth mischief to others, when he hath occasionally committed such acts, afterwards defends them, saying, that every one is his neighbour, and that it is no matter of concern to him what be the quality of his neighbour, if so be he himself doeth good; thus he doeth works without judgment, and also contrary to the very truth, for the very truth teaches that all are neighbours, but in a different degree, and that they are especially the neighbour who are in good, see n. 2417, 3419, 3820, 5025. By Gad also are signified they, who place the all of salvation in works alone, as the Pharisee, of whom the Lord saith in the parable, "The Pharisee standing by himself thus prayed, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithes of all that I possess," Luke xviii. 11, 12; thus he accounted external things as the veriest truths; they who are such, are also

also in the Lord's kingdom, but in the threshold; wherefore the Lord saith; "I say unto you, the Publican went down to his house justified rather than the Pharisee," Verse 14 of the same chapter, thus that the Pharisee also went down justified, because he had done works from obedience to what is commanded. In a word, by Gad are represented those who call that truth which is not truth, and from that non-truth do works, hence their works are as truths, for works are nothing else but the will and understanding in act; what saves them is the intention of doing good, and something of innocence in ignorance. They who are in external works from the non-truth which they believe to be truth, are signified by Gad also in Isaiah, "Ye are they who forsake Jehovah, who forget the mountain of my holiness, *who spread out a table for Gad, and offer a drink-offering to Meni,*" lxxv. 11, where to spread out a table for Gad, denotes to be in works alone. And in Jeremiah, "Against the sons of Ammon thus saith Jehovah to Israel, hath he no heir, *wherefore doth his king inherit Gad, and his people dwell in the cities thereof,*" xlix. 1, where to inherit Gad denotes to live in works grounded in non-truths; the sons of Ammon are they, who falsify truths, and live according to them when falsified, n. 2468, to whom these things concerning Gad are applied by the prophet.

6406. "He shall depopulate the heel"—that hereby is signified want of order thence in the natural principle, appears from the signification of depopulating, as denoting to disturb from truth, see just above, n. 6405, thus to disturb order, or to cause a want of order; and from the signification of heel, as denoting the lowest natural principle, see n. 259, 4932 to 4938; hence it is evident, that by he shall depopulate the heel, is signified a want of order in the natural principle. They who do works from truth, and not yet from good, must needs occasion in their natural principle a want of order, for works affect the natural principle; and consequently they must needs so far close to themselves interior things, for the plane, in which interior things terminate, is the natural principle; and if this principle be without order, the things which flow-in from the interiors become inordinate also; and the things which are inordinate, are dark and opaque, wherefore they cannot see what truth is, but in that opaque and dark principle they seize for truth what is not truth, and from this non-truth they perform works. Moreover works are most necessary, for they are charity and faith in effect and in life, and who cannot see that without them there is no charity; works are nothing else but essential good and truth in an external

nal form ; for good which is of the will, and truth which is of the understanding, when they are put forth into act, are called works ; hence it is evident, that such as the good and truth is, such are the works.

6407. Verse 20. *From Asher his bread is fat, and he shall give the delights of a king.* From Asher, signifies the blessedness of the affections : his bread is fat, signifies what is delightful from good : and he shall give the delights of a king, signifies what is pleasant from truth.

6408. "From Asher"—that hereby is signified the blessedness of the affections, viz. the celestial affections, which are of love to the Lord, and of charity towards the neighbour, appears from the representation of Asher, as denoting the happiness of eternal life, and the blessedness of the affections, see n. 3938, 3939 ; Asher also is so called from blessedness. As to what concerns that blessedness, it cannot easily be described, by reason that it is internal, and seldom in any case manifests itself in the body, thus seldom to the sense, for man, during his life in the body, hath a distinct sensation of those things which exist in the body, but a very obscure one of those which exist in his spirit, for worldly cares, whilst man is in the body, are an impediment ; the blessedness of the affections cannot flow in so far as into the sense of the body, unless natural and sensual things be reduced to agreement with interior things, and even then only obscurely, as a tranquil principle arising from contentment of mind ; but after departure out of this life it manifests itself, and is perceived as a blessed and happy principle, affecting in this case both the interiors and exteriors. In a word, the blessedness of celestial affections is that of the soul or spirit itself, flowing in by an internal way, and penetrating towards the body, where it is received so far as the delights of natural and sensual loves do not obstruct. This blessedness is not at all given with those who are in the delight of self-love and the love of the world, for these loves are totally opposite ; wherefore also they, who are in these loves, cannot at all comprehend that any blessedness is given, except that of being exalted to dignities, being worshipped as deities, abounding in riches, and possessing greater wealth than others ; if they are told, that the delight arising from these loves is external, and perishes with the body, and that what thence remains in the mind is turned after death into sadness and gloominess, such as prevail in the hells ; and that an internal delight is given, which is the satisfaction and happiness enjoyed by those who are in heaven ; these things they do not at all comprehend, by reason that

that an external principle hath rule with them, and the internal is closed. From these consideration it may be known what is meant by the blessedness of the affections, which is signified by Asher.

6409. "His bread is fat"—that hereby is signified delight derived from good, appears from the signification of fat, as denoting delight, for by fatness is signified what is celestial or the good of love, see n. 353, 5943, but when the expression fat is used, and this is adjoined to bread, which signifies the good of love, in such case by fat is signified the delight which is of that love; that bread signifies the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.

6410. "And he shall give the delights of a king"—that hereby is signified what is pleasant derived from truth, appears from the signification of delights, as denoting what is pleasant; and from the signification of a king, as denoting truth, see n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; thus to give the delights of a king denotes what is pleasant derived from truth. The reason why mention is made of each, viz. of the delight derived from good, and of the pleasantness from truth, is on account of the heavenly marriage in singular the things of the word, n. 6343. The delight derived from good, and the pleasantness from truth, which constitute the blessedness in heaven, do not consist in idleness but in activity, for what is delightful and pleasant in idleness, becomes undelightful and unpleasant; but what is delightful and pleasant in activity remains and continually elevates, and constitutes blessedness. Activity with those who are in heaven consists in performing uses, which to them is the delight derived from good, and in relishing truths with a view to uses, which to them is the pleasantness derived from truth.

6411. Verse 21. *Naphtali is a hind let loose, giving discourses of elegance.* Naphtali, signifies the state after temptations: is a hind let loose, signifies the freedom of natural affection: giving discourses of elegance, signifies gladness of the mind.

6412. "Naphtali"—that hereby is signified the state after temptations, appears from the representation of Naphtali, as denoting temptation, and also the state after temptations, see n. 3927, 3928; Naphtali also is so named from strugglings, which in the spiritual sense are temptations.

6413. "Is a hind let loose"—that hereby is signified the freedom of natural affection, appears from the signification of a hind,
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as denoting natural affection, of which we shall speak presently; and from the signification of being let loose, as denoting liberty, for when a hind, which has been taken, is let loose, then it has liberty. Deliverance from a state of temptations is compared to a hind let loose, because the hind is an animal of the forest, loving liberty more than other animals, in which property the natural principle also resembles it, for this principle loves to be in the delight of its affections, consequently in liberty, for liberty is what is of the affections. The reason why by a hind is signified natural affection is, because it is amongst the beasts significative of the affections, as all those are which are for food and useful, such as lambs, sheep, she-goats, kids, he-goats, also oxen, heifers, and likewise cows, but these beasts are also significative of spiritual affections, because burnt-offerings and sacrifices were made of them, whereas hinds, inasmuch as they were not applied to such a use, were significative of the natural affections; that beasts signify affections, may be seen, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5918; and the reason why they signify affections, is from representatives in the world of spirits, n. 3218, 5850. The natural affections are also signified by hinds in David, "*Jehovah maketh my feet like hinds' feet, and placeth me on my heighths,*" Psalm xviii. 33. And in Habakkuk, "*Jehovih the Lord is my strength, who setteth my feet like hinds' feet, and causeth me to walk upon my heighths,*" iii. 19; to set the feet like hinds' feet denotes the natural principle in liberty of the affections; that feet denote the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328; that to set the feet as hinds' feet hath such signification, may be manifest from this consideration, that to make the feet nimble and active to run like hinds' feet is not any thing spiritual; but that something spiritual is involved, is evident from what presently follows in the above passage, that Jehovah will place and cause to walk upon heighths, whereby is signified spiritual affection, which is above the natural; the case is the same with this passage in Isaiah, "*The lame shall leap as a hind,*" xxxv. 6, for by the lame is signified one who is in good, but not yet genuine, n. 4302. So in David, "*As the hind brayeth on the streams of waters, so my soul lifteth up its voice to thee,*" Psalm xlii. 1; hind in this passage denotes the affection of truth; to bray upon the streams of waters denotes to desire truths; that waters are truths, see n. 2702, 3058, 3424, 4976, 5668. And in Jeremiah, "*From the daughter of Zion all her honour is departed, her princes are become*" as

"as hinds, they have not found pasture," Lam. i. 6, where the daughter of Zion denotes the affection of good, which affection is of the celestial church, n. 2362; princes denote the primary truths of that church, n. 1482, 2089, 5044, which are compared to hinds, whereby are signified the affections of natural truth, and by the hinds not finding pasture, are signified natural affections without truths and their goods; that pasture denotes truth and the good of truth, which sustain the spiritual life of man, may be seen, n. 6078, 6277. In like manner by hinds in Jeremiah, "The earth is chapped, because there is no rain on the earth, the husbandmen are ashamed, they have covered their head, because also the hind hath calved in the field, but forsook it, because there was no grass," xiv. 4, 5; hind denotes the affection of natural good; calving in the field denotes to conjoin the natural affections with the spiritual which are of the church; but whereas those affections were without truths and goods, it is said that she forsook, because there was no grass; every one may see that there is an internal sense in what is here said concerning the hind, for without an internal sense what could be here meant by the hind calving in the field, and leaving, because there was no grass? In like manner in David, "The voice of Jehovah causeth the hinds to calve, and maketh bare the forests, but in his temple every one saith glory," Psalm xxix. 9; that there is an internal sense in this expression, "the voice of Jehovah maketh the hinds to calve," is manifest from this consideration, that immediately afterwards it is said, "In his temple every one saith glory," which words, without a spiritual sense, do not cohere with those which precede concerning hinds and forests.

6414. "Giving discourses of elegance"—that hereby is signified gladness of the mind, appears from the signification of discourses of elegance, as denoting gladness of the mind, for when the mind is glad and cheerful, it speaks things elegant. That after temptations there is gladness and delight, see n. 1992, 3696, 4572, 5628.

6415. From what hath been said by Israel in this prophetic (speech) concerning Dan, Gad, Asher, and Naphtali, it appears manifestly that there is an internal sense, and that without the internal sense scarce any thing can be understood and known of what is properly meant, as that Dan shall be a serpent on the way, a serpent-arrow on the path, biting the heels of the horse, and that his rider shall fall backward; that a troop shall depopulate Gad, and he shall depopulate the heel; that Asher's bread shall be fat, and he shall give the delights of a king; and that

Naphtali is a hind let loose, giving discourses of elegance. Who can know what these things are and mean, without a key from the internal sense? That they were not said of the sons of Jacob, nor of the tribes, may be manifest from this consideration, that nothing of the sort here described befel them in the latter end of days; when yet Israel saith, that he would tell them what should then befall them, verse 1; and inasmuch as they were not said concerning them, it follows that they were said of such things as are represented by them; what those things are, and of what sort, hath been explained in what hath been said above.

6416. Verses 22, 23, 24, 25, 26. *Joseph is the son of a fruitful one, the son of a fruitful one on a fountain, of a daughter; she walketh on a wall. They embitter him, and shoot at him, and the archers hold him in hatred. And he shall sit in the might of his bow, and the arms of his hands are strengthened by the hands of the powerful Jacob, whence the shepherd the stone of Israel. From the God of thy father, and he shall help thee, and with Schaddai, and he shall bless thee, with the blessings from above, with the blessings of the deep lying beneath, with the blessings of the paps and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age, they shall be for the head of Joseph, and for the crown of the head of the Nazarite of his brethren.* Joseph is the son of a fruitful one, signifies the spiritual church, in the supreme sense the Lord as to the divine spiritual principle: the son of a fruitful one on a fountain, signifies fructification from truth derived from the word: of a daughter, she walketh upon a wall, signifies to fight against falses: and they embitter him, signifies resistance from falses: and shoot at him, signifies that from them they fight: and the archers hold him in hatred, signifies with all enmity: and he shall sit in the might of his bow, signifies that he is safe by the combating truth of doctrine: and the arms of his hands are strengthened, signifies the ability of the powers of combating: by the hands of the powerful Jacob, signifies by the omnipotence of the Lord's divine human (principle:) hence the shepherd the stone of Israel, signifies that hence the spiritual kingdom hath all good and truth: from the God of thy father, and he shall help thee, signifies that he is the God of the ancient church: and with Schaddai, signifies the Lord the benefactor after temptations: and he shall bless thee with the blessings of heaven from above, signifies with good and truth from an interior principle: with the blessings of the deep lying beneath, signifies with scientifics which

which are in the natural principle : with the blessings of the paps, signifies with the affections of good and truth : and of the womb, signifies their conjunction : the blessing of thy father shall prevail over the blessings of my progenitors, signifies that that church hath spiritual good from the natural principle, not from the rational : even to the desire of the hills of an age, signifies to celestial mutual love : they shall be for the head of Joseph, signifies those things as to the interiors : and for the crown of the head of the Nazarite of his brethren, signifies as to exteriors.

6417. "Joseph is the son of a fruitful one"—that hereby is signified the spiritual church, in the supreme sense the Lord as to the divine spiritual (principle,) appears from the representation of Joseph, as denoting in the supreme sense the Lord as to the divine spiritual (principle,) in the internal sense the spiritual kingdom and the good of faith, and in the external sense fructification and multiplication, see n. 3969, 3971 ; and inasmuch as Joseph denotes the fructification of good and the multiplication of truth, he is called the son of a fruitful one. The subject here treated of by Joseph is concerning the Lord's spiritual kingdom, and above by Judah concerning his celestial kingdom, for there are two kingdoms which constitute heaven, the celestial and the spiritual, the celestial kingdom constitutes the inmost or third heaven, the spiritual kingdom the middle or second heaven ; to the spiritual kingdom the Lord appears as a moon, but to the celestial kingdom as a sun, see n. 1053, 1521, 1529, 1530, 1531, 4060. It is said that by Joseph in the supreme sense is represented the Lord as to the divine spiritual (principle,) but the case herein is this ; the Lord is nothing else but divine good ; what proceeds from his divine good, and flows-in into heaven, in his celestial kingdom is called the divine celestial (principle,) and in his spiritual kingdom the divine spiritual (principle ;) thus the divine spiritual (principle) and the divine celestial are so named in respect to receptions.

6418. "The son of a fruitful one on a fountain"—that hereby is signified fructification from truth derived from the word, appears from the signification of son, as denoting truth, see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704 ; and from the signification of fruitful, as denoting fructification from truth, for fruitfulness, like birth and nativity, in the spiritual sense is that of truth and good, see n. 1145, 1255, 3860, 3868, 4070, 4668, 5598 ; and from the signification of fountain, as denoting the word, see n. 2702, 3424, 4861 ; hence it is evident, that by the son

son of a fruitful one on a fountain, is signified fructification from truth derived from the word. They who are of the Lord's spiritual church, which church is here represented by Joseph, from truth derived from the word learn to know what good is, and thus by truth are initiated into good, hence fructification in such case, which is signified by a fruitful one.

6419. "Of a daughter, she walks upon a wall"—that hereby is signified to fight against the false, appears from the signification of daughter, as denoting the church, see n. 2362, 3968; in the present case the spiritual church, because this is the subject treated of; and from the signification of walking on a wall, as denoting to fight against the false, as is evident from what follows, "They embitter him, and shoot at him, and the archers hold him in hatred, and he shall sit in the strength of his bow," whereby is signified the combat of the false against truth. The reason why it is said, "she walks on a wall," is, because the subject treated of in the internal sense is concerning the assault of truth by falses, and the defence of truth against the false, for the spiritual church, which is represented by Joseph, is continually assaulted, but the Lord continually defends it; hence in the word the things relating to that church are compared to a city, which hath a wall, outworks, gates, and bolts; and by the assaults of that city are described the assaults of truth by falses; on which account also a city signifies doctrinals, see n. 402, 2268, 2450, 2712, 2943, 3216, 4492, 4493; and a wall the truths of faith which defend, and in the opposite sense the falses which are destroyed; that a wall signifies the truths of faith which defend, is evident from Isaiah, "We have a strong city, salvation will appoint walls and bulwark; open ye the gates, that the just nation keeping faithfulness may enter in," xxvi. 1. Again, "Thou shalt call thy walls salvation, and thy gates praise," lx. 18. Again, "Behold I have engraven thee upon the hands, thy walls are continually before me," xlix. 16; walls denote the truths of faith. Again, "Upon thy walls, O Jerusalem, have I set guards, the whole day and night they shall not be silent, making mention of Jehovah," lxii. 6, where the sense is the same. And in Jeremiah, "Thus saith Jehovah Zebaoth, I turn the arms of war, with which ye fight with the king of Babel, besieging you without the wall, I myself will fight with you by a stretched-out hand," xxi. 4. Again, "Jehovah hath thought to destroy the wall of the daughter of Zion, he hath made the rampart and the wall to mourn, they faint together; her gates are sunk into the earth, he hath destroyed and broken her bars," Lam. ii. 8, 9. And in Ezechiel, "The sons of Arvad

“Arvad and thine army were upon thy walls round about; and
 “the Gammadins were in thy towers, their shields hung upon
 “thy walls round about, and perfected thy beauty,” xxvii. 11,
 speaking of Tyre, by which are signified the knowledges of good
 and truth. That such things are signified by a city and walls,
 may be very manifest from the description of the holy Jerusa-
 lem coming down out of heaven, which was seen by John;
 that a new church is signified thereby, is evident from singular
 the things described, and by the wall thereof the divine truth
 proceeding from the Lord; concerning it, it is thus written in
 the Revelation, “The holy Jerusalem coming down from hea-
 “ven, having a wall great and high, having twelve gates; the
 “wall of the city had twelve foundations, and in them the names
 “of the twelve apostles of the Lamb; he who spake with me,
 “measured the city and it’s gates, and it’s wall; it’s wall was a
 “hundred forty and four cubits, which is the measure of a man,
 “that is, of an angel. *The building of the wall was jasper, and*
 “the city pure gold, like to pure glass; *the foundations of the*
 “wall of the city were adorned with every precious stone,” xxi.
 10, 11, 14, 15, 17, 18, 19; that wall here denotes the divine
 truth proceeding from the Lord, and hence the truth of faith
 derived from the good of charity, is evident from singular the
 things said concerning the wall, as that it had twelve foundations,
 and in them the names of the twelve apostles of the Lamb, for
 by twelve are signified all, n. 3272, 3858, 3918; by wall and it’s
 foundations the truths of faith, in like manner as by the twelve
 apostles, n. 3488, 3858, 6397; also that the wall was 144 cu-
 bits, for by that number the same is signified as by twelve, viz.
 all, for it is compounded of twelve multiplied into twelve, and
 inasmuch as that number, when it is applied to a wall, signifies
 all the truths and goods of faith, it is added, that it is the mea-
 sure of a man, that is, of an angel; and also that the building
 of the wall was jasper, and it’s foundations adorned with every
 precious stone, for by jasper and by precious stones are signi-
 fied the truths of faith, n. 144. That wall in the opposite sense
 signifies the falses which are destroyed, is evident from the fol-
 lowing passages, “A day of tumult in the valley of vision; the
 “Lord Jehovih Zebaoth *destroyeth the wall*, and there is a
 “shouting towards the mountain; for Elam hath lifted up
 “the quiver with the chariot of a man and horsemen, the
 “horsemen have set themselves in array even to the gate,”
 Isaiah xxii. 5, 6, 7. Again, “*The fortress of the refuge of thy*
 “walls shall he bring down, lay low, bring down to the earth,
 “even to the dust,” xxv. 12. And in Jeremiah, “Go up upon
 “her

"her walls, and cast down," v. 10. Again, "I will kindle a fire in the wall of Damascus, which shall devour the palaces of Benhadad," xlix. 27. Again, "Against the walls of Babel lift up an ensign, keep watch, appoint guards," li. 12. And in Ezechiel, "They shall overthrow the walls of Tyre, and shall destroy the towers thereof, and I will scrape off her dust from her, and make her the dryness of a rock," xxvi. 4, 8, 9, 12.

6420. "And they embitter him"—that hereby is signified resistance from falses, appears from the signification of embittering, as denoting resistance, for in proportion as the resistance is great, the embittering is great, when the combat is which is now treated of; that resistance is from falses, is evident from what follows.

6421. "And shoot at him"—that hereby is signified that from them they fight, appears from the signification of shooting at, as denoting to fight from falses; for bow signifies doctrinals, and arrows or weapons those things which are of doctrine, thus the truths of doctrine with those who are in truths, and the falses of doctrine with those who are in falses, see n. 2680, 2709; that to shoot in this passage denotes to fight from falses, is because the subject here treated of is concerning those who are in falses.

6422. "And the archers hold him in hatred"—that hereby is signified with all enmity, appears from the signification of hatred, as denoting all enmity, for he who holds any one in hatred, persecutes him with all enmity, so far as he is able; and from the signification of archers, as denoting those who are opposed to the members of the spiritual church, for a shooter with a bow or an archer denotes the spiritual man, by reason that a bow signifies the doctrinals of the spiritual church, n. 2680, 2709; hence a shooter with a bow or an archer, in the opposite sense, denotes one who as an enemy fights with the spiritual man; that a shooter with a bow or an archer denotes the spiritual man, may be seen n. 2686, 2709; hence it is evident, that by the archers holding him in hatred is signified, that they who are in falses persecute with all enmity the man of the spiritual church.

6423. "And he shall sit in the might of his bow"—that hereby is signified that he is safe by the combating truth of doctrine, appears from the signification of sitting, as denoting to be safe, for he who sits in the might of a bow is safe; and from the signification of bow, as denoting doctrine, see n. 280, 2709, the might of doctrine is truth, for doctrine, in which there

there is not truth, is of no avail; that truth hath ability and avail, may be seen, n. 878, 3091, 6344, 4931, 4934, 4937; the reason why truth is mighty is, because good acts by truth; for good is of such a quality, that nothing of evil or of the false can come near to it, thus not any of the infernal crew, which crew flies away to a great distance when good approaches, or an angel who is in good; but to the intent that good may fight with that crew which from hell is attendant on man, and defend him by every means, and also defend the spirits who come fresh from the world, and likewise those who are in the lower earth, it acts by truth, for thus it can approach. How much power there is in truth, was made manifest to me by what it hath been given to see in the other life; a certain one, who was in natural truth, inasmuch as, when he lived in the world, he had lived in a just principle, passed through several hells, and thence spake to me and described them; he was in such ability and might, that the infernal spirits could not at all infest him, so that he passed safe from one to another, which it is altogether impossible for those to do, who are not in the truth. From these considerations it is evident, that by sitting in the strength of a bow, is signified the being safe from the truth of doctrine; that it is by truth combating, follows from what goes before, where it is said that they shoot at him and hold him in hatred.

6424. "And the arms of his hands are strengthened"—that hereby is signified the ability of the powers of combating, appears from the signification of arms and hands, as denoting abilities, see n. 878, 3091, 3387, 4931 to 4937, 5327, 5328, 5544; that it denotes the ability of the powers of combating, is clear, because the subject treated of is concerning combat.

6425. "By the hands of the powerful Jacob"—that hereby is signified by the omnipotence of the Lord's divine human (principle,) appears from the signification of hands, as denoting ability, see just above, n. 6424, and in the supreme sense, in which the Lord is treated of, as denoting omnipotence, n. 878, 3387, 4592, 4933; and from the signification of the powerful Jacob, as denoting the Lord's divine natural (principle,) thus his divine human (principle,) see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276. That it is the Lord who is meant by the powerful Jacob, is evident also from David, "Who sware to Jehovah, *vowed to the powerful Jacob*, I will not enter within the tent of my house, until I find a place for *Jehovah, the habitations of the powerful Jacob*," Psalm cxxxii. 2, 3, 5. And in Isaiah, "That all flesh may know, that
"I

"I Jehovah am thy Saviour, and thy Redeemer, *the powerful Jacob*," xlix. 26. Again, "Hear O Jacob my servant, and Israel whom I have chosen, I will pour out my spirit upon thy seed, and my blessing upon thy sons; one saith to Jehovah, I, *and he shall call himself by the name of Jacob*, and he shall write with his hand to Jehovah, *and shall surname himself by the name of Israel*," xliv. 1, 2, 5. That Israel also in the supreme sense denotes the Lord, is evident from Hosea, "When *Israel* was a boy, then I loved him, and out of Egypt have I called my son," xi. 1; that it is the Lord who is meant by Israel in this passage, is manifest from these words in Matthew, "Joseph went with the boy into Egypt, that it might be fulfilled what was said by the prophet, out of Egypt have I called my Son."

6426. "Hence the shepherd, the stone of Israel"—that hereby is signified that hence all good and truth to the spiritual kingdom, appears from the signification of shepherd, as denoting one who leads to the good of charity by the truth of faith, see n. 343, 3795, 6044, in this case in the supreme sense, inasmuch as the Lord is treated of, it denotes essential good and truth; and from the signification of stone, as denoting truth, see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798; and from the representation of Israel, as denoting the spiritual church, see n. 3305, 4286, for Israel is spiritual good, or the good of truth, see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and inasmuch as the good of truth is the very essential principle of the spiritual church, therefore by Israel the spiritual church is signified, and in a superior sense the Lord's spiritual kingdom. From these considerations it is evident, that by hence the shepherd, the stone of Israel, is signified that hence is all good and truth to the Lord's spiritual kingdom. The reason why the stone of Israel, in the supreme sense, denotes the Lord as to the truth appertaining to his spiritual kingdom, is, because by stone in general is signified the temple, and specifically the foundation thereof, and by temple is signified the Lord's divine human (principle,) as is manifest from John, Chap. ii. Verses 19, 21; and also by the foundation thereof, as is manifest from Matthew, Chap. xxi. 42, 44; and in Isaiah, Chap. xxviii. 16. That stone in the supreme sense denotes the Lord as to the divine truth appertaining to his spiritual kingdom, is evident from David, "*The stone, which the builders rejected, is become the head of a corner*, this was done by Jehovah; it is wonderful in our eyes," Psalm cxviii. 22, 23; that stone in this passage denotes the Lord, is manifest from Luke, "It

“It is written, *the stone, which the builders rejected, is become the head of the corner*; whosoever shall fall upon that stone, shall be broken, but upon whomsoever it shall fall, it shall grind him to powder,” xx. 17, 18; these things the Lord speaks concerning himself. And in Isaiah, “Let him be your fear, let him be your dread, for he shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence, to the two houses of Israel; many shall stumble amongst them, and shall fall, and shall be broken,” viii. 13, 14, 15, speaking of the Lord. Again, “The Lord Jehovih saith, behold I, *he shall lay in Zion a stone, a stone of trial, of a precious corner, of a foundation founded*; he that believeth shall not make haste,” xxviii. 16. And in Zechariah, “Jehovah Zebaoth shall visit his flock, the house of Judah, and shall set them as a horse of glory in the war, out of him the corner, out of him the nail, out of him *the bow of war*,” x. 3, 4. And in Daniel, “Thou sawest until a stone was cut out, *which was not by hands*, and it smote the statue upon it’s feet, which were iron and clay, and bruised them; *the stone which smote the statue, became a great rock*, and filled the whole earth. The God of the heavens shall cause a kingdom to arise, which shall not be destroyed for ages, and the kingdom thereof shall not be permitted to another people; it shall bruise and consume all those kingdoms, but itself shall stand for ages; forasmuch as thou sawest, that *out of the rock was cut a stone, which was not by hands*, and bruised the iron, the brass, the clay, the silver, and the gold,” ii. 34, 35, 44, 45; in this passage by stone in the supreme sense is meant the Lord, and in the respective sense his spiritual kingdom; the stone being cut out of a rock signifies that it was from the truth of faith, for this is signified in the word by a rock, and inasmuch as the truth of faith is signified by stone and rock, the Lord’s spiritual kingdom is what is also signified, for this is in the truth of faith, and thence in good. By the stone also, upon which Jacob slept, and which he afterwards set up for a statue, the like is signified, concerning which it is thus written, “Jacob awoke out of his sleep, and said, surely Jehovah is in this place, and I knew not. And he was afraid, and said, how dreadful is this place, *this is no other than the house of God*, and this is the gate of heaven. And in the morning Jacob arose early, and took the stone, which he had placed beneath his pillows, and set it for a statue, and poured oil upon the head of it, and said, *this stone which I have set for a statue, shall be the house of God*,” Gen. xxviii. 16, 17, 18, 22. That by stone in the supreme sense the Lord

was meant by the ancients, and his spiritual kingdom in the representative sense, is also clear from Joshua, "*Joshua set up a stone under the oak which was in the sanctuary of Jehovah; and Joshua said to all the people, behold this stone shall be to us for a witness; for it hath heard all the discourses of Jehovah, which he spake with us; and it shall be for a witness against you, lest ye deny your God,*" xxiv. 26, 27.

6427. What is contained in these two verses in the internal sense, is evident from the things which have been explained; nevertheless they must needs be obscure, unless it be known what is the quality of the spiritual kingdom; this kingdom consists of those who are in the truth of faith, but who make this truth the truth of life, and thus good, for the truth of faith, when the life is according to it, becomes good, and is called the good of truth, but is in it's essence truth in act. The truth of faith in the Lord's spiritual church is various, for that is said to be truth in one church, which in another is said not to be truth, and this according to the doctrine of each; thus doctrinals are what are called truths; these truths are what are conjoined to good, and constitute the good of the spiritual church; hence good becomes of such a quality as is that of truth, for good derives it's quality from truths. Hence it may be manifest, that the good of the spiritual church is impure, and inasmuch as it is impure, that the spiritual cannot be admitted into heaven except by divine mediums; the most essential divine medium was, that the Lord came into the world, and made the human (principle) in himself divine; by this the spiritual are saved. But inasmuch as the good with them is impure, they must needs be infested by evils and falses, and thereby be in combat; nevertheless the Lord provides, that by those combats the impure principle appertaining to them may gradually be purified, for the Lord fights for them; these are the things which are signified by "the daughter walking upon a wall, and by embittering him, and shooting at him, and the archers holding him in hatred; and by sitting in the strength of his bow, and the arms of his hands being strengthened by the hands of the powerful Jacob, whence the shepherd the stone of Israel." See what hath been before said concerning those who are of the spiritual church, viz. that they are in obscurity as to truth and the good thence derived, n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289. That this obscurity is illuminated by the Lord's divine human (principle,) n. 2716. That before the Lord's coming there was not a spiritual kingdom such as after his coming, n. 6372. That the Lord came into the world, that he

he might save the spiritual; and that they are saved by the Lord's divine human (principle,) n. 2661, 2716, 2833, 2834, 3969. Hence also it is evident, that by the arms of his hand's being strengthened by the hands of the powerful Jacob, whence the shepherd the stone of Israel, is signified the ability of the powers of combating from the omnipotence of the Lord's divine human (principle,) whence all good and truth to the spiritual kingdom, n. 6424, 6425, 6426.

6428. "From the God of thy father, and he shall help thee"—that hereby is signified that he is the God of the ancient church, appears from the representation of Jacob, who is here the father, as denoting the ancient church, see n. 4439, 4514, 4680, 4772. This church was a spiritual church and in it the Lord was worshipped, who is here meant by the God of the ancient church, from whom is help in the combats just above spoken of.

6429. "And with Schaddai"—that hereby is signified the Lord the benefactor after temptations, appears from the signification of Schaddai, as denoting the Lord so called in respect to temptations, and to benefits after temptations, see n. 1992, 3667, 4572, 5628.

6430. "And he shall bless thee with the blessings of heaven "from above"—that hereby is signified with good and truth from an interior principle, appears from the signification of blessings, as denoting the multiplication of truth and the fructification of good, blessing in the spiritual sense being nothing else; and from the signification of heaven from above, as denoting from an interior principle, for the heaven of man is in his interiors, for man, who is in the good of life, as to his interiors is in society with angels, thus in heaven, and as to his exteriors in society with men, thus in the world; therefore when man receives good and truth, which flow-in from the Lord through heaven from an interior principle, he is then blessed with the blessings of heaven from above.

6431. "With the blessings of the deep lying beneath"—that hereby is signified with scientifics which are in the natural principle, appears from the signification of being blessed with blessings, as denoting to be gifted with such things as are from the spiritual world; and from the signification of the deep lying beneath, as denoting scientifics in the natural principle. The natural principle is called the deep lying beneath in respect to the interiors, which are heaven, see just above, n. 6431; and whereas the natural principle is signified by the deep lying beneath, scientifics are also signified, for scientifics with their delights

delights are in the natural principle, and constitute the life thereof, especially with the spiritual man, for he is introduced by scientifics into truths, and by truths into good; hence it is evident, that by being blessed with the blessings of the deep lying beneath, is signified to be gifted with scientifics, thus with truths, in the natural principle. By the deep are also signified scientific truths in the natural principle, in the blessing of Joseph thus expressed in Moses, "Blessed of Jehovah be his land, for the precious things of heaven, for the dew, *for the deep also lying beneath,*" Deut. xxxiii. 13.

6482. "With the blessings of the paps"—that hereby is signified with the affections of good and truth, appears from the signification of paps, as denoting the affections of good and truth; the reason why paps denote those affections is, because they communicate with the organs of generation, and thereby also belong to the province of conjugal love, concerning which province see n. 5050 to 5062, and conjugal love corresponds to the heavenly marriage, which is the marriage of good and truth, for conjugal love descends from that marriage, see n. 2618, 2728, 2729, 2803, 3132, 4434, 4834, 6179; hence by paps are signified the affections of good and truth; the same is also manifest from this consideration, that by paps infants are nourished, and by this affection they signify the conjunction of conjugal love with love towards the offspring. Those affections are also signified by paps in Isaiah, "Thou shalt suck the milk of the Gentiles, and *thou shalt suck the paps of kings*; instead of brass I will bring gold, and instead of iron silver," lx. 16, 17; to suck the paps of kings denotes good derived from truth, for by kings are signified truths, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148; that by the milk of the Gentiles, and the paps of kings, some hidden thing, which is spiritual, is signified, appears evident, for otherwise they would be words without meaning; that good and truth are signified, is plain from what follows, "Instead of brass I will bring gold, and instead of iron silver," for brass is natural good, n. 425, 1551, gold celestial good, n. 113, 1551, 1552, 5658; iron is natural truth, n. 425, 426, and silver spiritual truth, n. 1551, 2954, 5658, 6112. And in Ezechiel, "As to increase, as the bud of the field I have given thee, whence thou didst increase and grow, and camest to ornaments of ornaments, *the paps were fashioned*, and thy hair grew," xvi. 7, speaking of Jerusalem, whereby in this passage is signified the ancient spiritual church; the paps fashioned denote the interior affections of good and truth; the hair growing denotes the exterior affections

tions which are of the natural principle ; that hair denotes the natural principle, as to truth, see n. 3301, 5247, 5569 to 5573 ; that in the above words there is a spiritual sense, which doth not appear in the letter, is evident, for without that sense what could be meant by saying of Jerusalem, that her paps were fashioned, and her hair grown. Again in the same prophet, "There were two women the daughters of one mother, who committed whoredom in Egypt, they committed whoredom in their youth, *there were their paps pressed*, and there they bruised the teats of their virginity," xxiii. 2, 3, 8, 21 ; that the two women in this passage are Jerusalem and Samaria, is there said, by whom in the internal sense are signified churches ; by committing whoredom in their youth with Egypt, is signified that they falsify the truths of the church by scientifics ; that to commit whoredom signifies to falsify truths, see n. 2466, 4865, and that Egypt denotes the scientific principle, n. 1164, 1165, 1186, 1462, 5700, 5702 ; hence their paps being pressed denotes, that the affections of good and truth were rendered perverse by falsifications ; that such things are signified by the whoredom of the women, and by the pressing of their paps, may be manifest to him who looks into the meaning of the description of those women. And in Hosea, "Contend ye with your mother ; let her remove her whoredoms from her faces, and *her adulteries from between her paps*, lest peradventure I strip her naked, and make her as a wilderness, and set her as a land of drought, and slay her by thirst," ii. 2, 3 ; mother in this passage denotes the church, n. 289, 2691, 2717, 3703, 4257, 5580 ; whoredoms denote the falsifications of truth, n. 2466, 4865 ; adulteries denote the adulterations of good, n. 2466, 2729, 3399 ; hence adulteries from between the paps denote the affections of good and truth adulterated ; to strip naked denotes to deprive of all truth, n. 1073, 4958, 5433 ; to make her as a wilderness, to set as a land of drought, and to slay by thirst, denotes to extinguish all truth. Again in the same prophet, "Give them an abortive womb, and *dry paps*," ix. 14, where dry paps denote affections not of truth and good. And in Isaiah, "Ye women at ease, stand still, hear my voice, ye confident women with ears perceive my discourse, strip and make thee bare, and *gird upon the loins, beating themselves upon the paps*, by reason of the fields of new wine, and a fruitful vine," xxxii. 12 ; daughters denote affections, n. 2362, 3024, 3963 ; to be made bare denotes to be deprived of truth, n. 1073, 4958, 5443 ; to gird themselves upon the loins denotes to be in grief on account of lost good ; beating on the

paps

paps denotes to be in grief on account of the lost good of truth; and inasmuch as these things are signified, it is said by reason of the fields of new wine and the fruitful vine, for field denotes the church as to good, thus the good of the church, n. 2971, 3196, 3310, 3766, and vine denotes the spiritual church, consequently the good of truth, n. 5113, 6375, 6376. And in the Revelation, "I saw seven golden candlesticks, and in the midst of the seven candlesticks one like to the Son of Man, clad in a garment down to the foot, and *girded about the paps with a golden girdle,*" i. 12, 13, where golden candlesticks are the truths of good, the Son of Man the divine truth, girded about the paps with a golden girdle is the good of love; that these things which were seen by John involve such things as are of the Lord's kingdom and church, every one may conclude from the sanctity of the word, for what of sanctity would there be in predicting concerning the kingdoms of the world; hence it may be manifest, that heavenly things are what are signified by the candlesticks, and by the Son of Man being clad with a garment down to the feet, and being girded about the paps with a golden girdle. So in Luke, "A certain woman lifted up her voice from the people, and said concerning Jesus, blessed is the womb which bare thee, and *the paps which thou hast sucked,*" But Jesus said, yea, rather blessed are they who hear the word of God and keep it," xi. 27, 28; from the Lord's reply it is evident what is signified by a blessed womb, and what by paps, viz. that they are signified who hear the word of God and keep it, thus the affections of truth are signified, which appertain to those who hear the word of God, and the affections of good appertaining to those who keep or do it.

6433. "And of the womb"—that hereby is signified their conjunction, viz. the conjunction of good and truth, appears from the signification of womb, as denoting the inmost of conjugal love; and whereas conjugal love exists from the heavenly marriage, which is the conjunction of good and truth, therefore by womb this conjunction is signified. That the inmost of conjugal love is signified by womb, see n. 4918; and that conjugal love exists from the heavenly marriage, or the conjunction of good and truth in heaven, see n. 2618, 2728, 2729, 2803, 3132, 4434, 4834, 6179.

6434. "The blessings of thy father shall prevail over the blessings of my progenitors"—that hereby is signified that that church hath spiritual good from the natural principle, appears from the representation of Joseph, as denoting the spiritual church, see n. 6417; and from the representation of Israel, who

is here the father, as denoting spiritual good from the natural principle, see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and from the representation of Isaac and Abraham, who are here the progenitors, as denoting in the supreme sense the Lord's internal divine (principle,) Isaac the internal divine human, or divine rational (principle) of the Lord, n. 1893, 2066, 2072, 2803, 3012, 3194, 3210; and Abraham the Lord's essential divine (principle,) n. 2011, 3251, 3439, 4615; but in the respective sense Abraham and Isaac denote the internal of the Lord's kingdom and church, 6098, 6185, 6276. From these considerations it may in some degree be seen, what is signified by the blessings of thy father prevailing over the blessings of my progenitors, viz. that the spiritual church should have good from the natural or external man, but not from the rational or internal, for the good of the man of the spiritual church is in the natural principle, nor doth it go further, but the good of the celestial man is in the rational principle. That this is the meaning, cannot in any wise be known, unless it be known what Israel, and what Isaac and Abraham represent, also where and whence is the good of the spiritual church.

6435. "Even to the desire of the hills of an age"—that hereby is signified to mutual celestial love, appears from the signification of the hills of an age, as denoting the things which are of mutual love, of which we shall speak presently; that the spiritual church may come to that love, is signified by "even to the desire of the hills of an age." Before we demonstrate from other passages of the word, that by the hills of an age is signified mutual love, it may be expedient first to say, what is meant by the mutual love, to which the man of the spiritual church, which is represented by Joseph, is desirous to arrive; from what hath been frequently said and shewn above, it may be manifest, that there are two kingdoms which constitute heaven, viz. the celestial kingdom and the spiritual kingdom; the difference between those two kingdoms is, that the internal good of the celestial kingdom is the good of love to the Lord, and that it's external is the good of mutual love; they who are of that kingdom are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of that kingdom, insomuch that in separation from good it cannot be seen, wherefore they who are of that kingdom cannot even pronounce the name of faith, see n. 202, 203, 4448, for instead of the truth of faith with them is the good of mutual love. But in regard to the spiritual kingdom, it's internal is the good of charity towards the neighbour, but it's external is the truth of faith. From these considerations

considerations it may be manifest what the difference is between those two kingdoms, also that they agree in this, that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, by the medium which is called the celestial of the spiritual principle; for the external of the celestial kingdom, as was said above, is the good of mutual love, and the internal of the spiritual kingdom is the good of charity towards the neighbour; but the good of mutual love is more interior than the good of charity towards the neighbour, for the former is from the rational principle, but the latter from the natural; but although the good of mutual love, which is the external of the celestial church, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins those goods by a medium, as was just now said, and thereby conjoins those two kingdoms. In order to distinguish between the external good of the celestial church, and the internal good of the spiritual church, it may be expedient in the following pages to call the former good the good of mutual love, and the latter the good of charity towards the neighbour, which difference hath not been observed in the preceding pages. When these things are previously known, it may then be said what is signified by the expression, "Even to the desire of the hills of an age," which is amongst the blessings of Israel concerning this spiritual church, viz. that it denotes, that the spiritual kingdom may come above the good of charity, even to the good of mutual love, which is of the celestial kingdom, and thereby those two kingdoms may be intimately conjoined; these are the things which are signified by those words. In the prophetic word, in very many passages, mention is made of mountains and hills, and by them in the internal sense are signified the goods of love, by mountains the good of love to the Lord, which is the internal of the celestial kingdom, and by hills the good of mutual love, which is the external of the same kingdom; but where the subject treated of is concerning the spiritual kingdom, there by mountains is signified the good of charity towards the neighbour, which is the internal of that kingdom, and by hills the truth of faith, which is its external. It is to be noted, that every church of the Lord is internal and external, so also each kingdom of him. That such things are signified by hills, may be manifest from the following passages, "In the latter end of days the mountain of Jehovah shall be for the head of mountains, and shall be exalted above the hills," Isaiah ii. 2. Micah iv. 1. The mountain of Jehovah, which is Zion, denotes the Lord's celestial kingdom, thus the good of that kingdom, which

is that of love to the Lord, thus in the supreme sense is the Lord himself, for all love and all good in the celestial kingdom is of the Lord. The like is signified by the mountain of Zion in other passages in the word, and by the hill thereof the good of mutual love; as in Isaiah, "Jehovah Zebaoth shall descend *"to fight upon the mountain of Zion, and upon the hill thereof,"* xxxi. 4; in this passage hill denotes the good of mutual love; and whereas by hill is signified the good of mutual love, and by mountain the good of celestial love, which is that of love to the Lord, it is said that Jehovah would descend to fight upon that mountain; Jehovah doth not fight upon the mountain of Zion and the hill thereof, but where the good of love is, there the Lord, who in this passage is Jehovah, fights for it, that is, for those who are principled therein; if he fought for Zion and for Jerusalem, it is because they represented the celestial church; on this account also the mountain of Zion was called holy, and also Jerusalem was said to be holy, when yet in itself it was filthy, as is evident from the prophets, where they treat of it's abominations. And in David, "*The mountains shall bring peace, and the hills in righteousness,*" Psalm lxxii. 3. Again, "*Praise Jehovah ye mountains, and all hills,*" Psalm cxlviii. 9. Again, "*The mountains leaped as rams, the hills as the sons of a flock,*" Psalm cxiv. 4, 6. Again, "*The mountain of God, the mountain of Bashan; the mountain of hills, the mountain of Bashan, why leap ye, ye mountains, ye hills of mountains, God desires to inhabit it, Jehovah also shall dwell for ever,*" Psalm lxviii. 15, 16; in the above passages mountains denote celestial love, and hills spiritual love; that mountains are not here meant, nor hills, nor they who were upon mountains and hills, is very manifest. And in Isaiah, "*There shall be upon every high mountain, and upon every elevated hill, rivers, streams of waters,*" xxx. 25, where streams of waters denote the knowledges of good and of truth, which are said to be upon every high mountain and elevated hill, because those knowledges flow from the goods of celestial and spiritual love. And in Habakkuk, "Jehovah stood and measured the earth, he saw and dissipated the nations, because the *mountains of eternity* were dispersed, and *the hills of an age* humbled themselves," iii. 6; mountains of eternity denote the good of love appertaining to the most ancient church, which was celestial; the hills of an age denote the good of mutual love appertaining to that church; the former was it's internal, the latter it's external; when that church is meant in the word, inasmuch as it was the most ancient, eternity is occasionally added, as here, the mountains of
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eternity, and in another place the days of eternity, n. 6239, and age also is added, as in the present case, the hills of an age, and also in the prophecy of Israel, "To the desire of the hills of an age;" hence it may be manifest, that by the hills of an age are signified the goods of mutual love, which appertain to the celestial church, or to the celestial kingdom of the Lord. In like manner in Moses, in his prophecy concerning Joseph, "Of the first-fruits of the *mountains of the east*, and of the precious things of the *hills of eternity*, let them come to the head of Joseph," Deut. xxxiii. 15, 16. And in Isaiah, "The *mountains and hills* shall make a noise with singing," lv. 12. And in Joel, "In that day the *mountains* shall drop new wine, and the *hills* shall flow down with milk, and all the streams of Judah shall flow with waters," iv. 18. Amos ix. 13. And in Ezechiel, "My sheep wander in *all mountains*, and upon every *high hill*, and upon all the faces of the earth are they dispersed; I will give them, *the circuits of my hill* a blessing, and I will send down rain in it's season," xxxiv. 6, 26. And in Jeremiah, "Upon *all the hills in the wilderness* have come wasters, because the sword of Jehovah devoureth," xii. 12; in these passages are signified the goods of celestial love by mountains, and in like manner by hills; but in an inferior degree. Inasmuch as mountains and hills signified such things, in the ancient church divine worship was also celebrated on mountains and on hills; and afterwards the Hebrew nation set altars on mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed heights; which worship, inasmuch as it became idolatrous, in consequence of accounting the mountains and hills themselves holy, and thinking nothing at all of the holy things which they signified, therefore it was prohibited to the Israelitish and Jewish people, because that people was more prone to idolatrous worship than any other; to the intent however that this representative, which had been in ancient times, might be retained, the mountain of Zion was chosen, and by it in the supreme sense was represented the divine good of the Lord's divine love, and in the respective sense the divine celestial (principle) and the divine spiritual in his kingdom. Inasmuch as such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah, also the Lord on a mountain was seen by Moses, and above from a mountain the law was promulgated, for he was seen by Moses on Mount Horeb, and the law was promulgated on Mount Sinai; the temple of Jerusalem was also built on a mountain. That worship on mountains and hills was

was accounted holy from ancient custom, and that afterwards the Gentiles, and also the idolatrous Israelites and Jews sacrificed and burnt incense thereon, is evident from Jeremiah, "Thy adulteries, and thy neighings, the wickedness of thy whoredom, were *upon the hills in the field*, I have seen thy abominations," xiii. 27, speaking of Jerusalem. And in Ezechiel, "When their slain were in the midst of their idols, round about their altars, *upon every high hill, in all the tops of the mountains*, and every green tree, and under every twined oak," vi. 13. And in Jeremiah, "Upon every high hill, and under every green tree, thou playest the harlot," ii. 20. Chap. iii. 6; and moreover, 1 Kings xiv. 23. 2 Kings xvi. 4. Inasmuch as idolatrous worship was performed on mountains and hills, by them are signified in the opposite sense the evils which are of self-love, as in Jeremiah, "I beheld the *mountains*, and lo they are in commotion, and all the *hills* are overturned; I saw and lo no man, and all the birds of the heaven were fled," iv. 24, 25. And in Isaiah, "Every valley shall be exalted, and every *mountain and hill* shall be brought low," xl. 4. Again, "Behold I have set thee for a threshing-instrument of a fresh threshing-instrument, having prickles, *thou shalt thresh the mountains*, and shalt set *the hills* as chaff," xli. 15. And in Micah, "Hear ye I pray what Jehovah speaketh, arise thou, contend with the *mountains*, and let the *hills* hear thy voice," vi. 1. And in Jeremiah, "My people have been lost sheep, their shepherds have seduced them, they are *refractory mountains*, they have gone from the *mountain upon the hill*, they have forgotten their resting-place," l. 6; and besides in other places, as Jerem. xvi. 6. Nahum i. 5, 6. The reason why mountains and hills signified the goods of celestial and spiritual love, was because they were exalted above the earth, and by things exalted and high were signified those things which were of heaven, and in the supreme sense which were of the Lord; for the land of Canaan signified the Lord's heavenly kingdom, n. 1607, 3038, 3481, 3705, 4240, 4447, hence all things in that land were significative, the mountains and hills of such things as are high; for the most ancient people, who were of the celestial church, when they ascended a mountain, had presented to them heighth, and from heighth a holy principle, by reason that Jehovah or the Lord was said to dwell in the highest, and because heighth in the spiritual sense was the good of love, n. 650.

6436. "Shall be for the head of Joseph"—that hereby are signified as to the interiors, appears from the signification of

of head, as denoting the interiors, because all things appertaining to man are there in their principles; it is also from correspondence that the interiors are signified by the head, hence the neck signifies what is intermediate, the body exterior things, and the feet with the soles things outermost. This correspondence is grounded in this circumstance, that heaven resembles a grand man, the inmost heaven, where the Lord's celestial kingdom is, hath reference to the head of that man, the middle or second heaven, where the spiritual kingdom is, hath reference to the body, and the ultimate or first heaven to the feet, see n. 4938, 4939, 5328, 6292.

6437. "And for the crown of the head of the Nazarite of 'his brethren'—that hereby is signified as to exteriors, appears from the signification of the crown of the head of a Nazarite, as denoting things exterior, of which we shall speak presently; and from the representation of the sons of Israel, who are here his brethren, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951, which also are exterior respectively, for the man of the spiritual church is in the good of truth, and this good is interior, because in the interior natural principle. The reason why Nazarite signifies things exterior is, because the Nazarites represented the Lord as to the divine natural (principle,) which is the external divine human (principle;) that the Nazarites had this representation, appears from this circumstance, that the Nazariteship is hair, and that the sanctity thereof consisted in hair; it's consisting in hair was on account of the above representation, for hair corresponds to the natural principle, and hence signifies the natural principle, see n. 3301, 5247, 5569 to 5573. This is also evident from those who made a vow of Nazariteship, who were forbidden on this occasion to shave the hair, Numb. vi. 5; and afterwards, when they had accomplished the days of the Nazariteship, they were to shave the head at the door of the tent, and to put the hair into the fire under the sacrifice of the peace-offering, Numb. vi. 18, 19. This is also further evident from Samson, who was a Nazarite, in that his strength consisted in his hair, Judges xiii. 3, 5. Chap. xvi. 1, to the end, see n. 3301. Hence it is written in Jeremiah, "*Cut off the hair of thy Nazariteship, and cast it away, and take up a lamentation upon the hills,*" vii. 29. From these considerations it may be manifest, that by the crown of the head of a Nazarite are signified exterior things, for the crown of the head of a Nazarite is where his hair is. This is the Arcanum which is signified by the Nazarites in the word.

6438. From these things, which Israel predicted concerning Joseph, it may also be manifest, that in each of them there is an internal sense, and that without that sense scarce any thing is understood. He who looks only at the sense of the letter, may believe that these things which were said of Joseph, befel his posterity who descended from Manasseh and Ephraim, Verse 1. But from the history of them in the Books of Moses, Joshua, Judges, Samuel, and the Kings, no such thing is found; for they were not blessed above the rest of the tribes; and they also, like the rest, were led away into captivity, and dispersed among the Gentiles; from which considerations it is evident, that what is extant in the sense of the letter is not what is signified, but that something else is signified which is in the internal sense. Also without the internal sense it cannot in any wise be known what all the above things concerning Joseph involve, as that Joseph is the son of a fruitful one, of a fruitful one on a fountain, of a daughter who walks on the wall, that they embitter him, shoot at him, the archers hold him in hatred, that he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the powerful Jacob, hence the shepherd the stone of Israel; that the blessings of his father shall prevail over the blessings of his progenitors, even to the desire of the hills of an age, and that those things should be for the head of Joseph, and for the crown of the head of the Nazatite of his brethren; all and each of these things are such, that it is impossible for any one to know what they are, except from the internal sense.

6439. Verse 27. *Benjamin is a wolf, he shall seize in the morning, he shall devour the spoil, and at evening he shall divide the prey.* Benjamin, signifies the truth of the good of the spiritual church, which good is Joseph: a wolf, signifies the avidity of snatching away and delivering the good: shall seize in the morning, shall devour the spoil, signifies when the Lord is present, that then it shall be done: and at evening shall divide the prey, signifies their possession in the Lord's kingdom, when as yet they are in obscurity.

6440. "Benjamin"—that hereby is signified the truth of the good of the spiritual church, which is Joseph, appears from the representation of Benjamin, as denoting the spiritual of the celestial principle, see n. 4592; the spiritual of the celestial principle is the truth of good, in the present case the truth of that good which is of the spiritual church, which is represented by Joseph in this prophecy of Israel; for by Joseph, inasmuch as the spiritual church is represented, n. 6417, is also represented

sented the good which is of that church, for the church is the church by virtue of good; the truth of this good is Benjamin.

6441. "A wolf"—that hereby is signified the avidity of snatching away and delivering the good, appears from the signification of wolf, as denoting one who seizes and disperses; and whereas beasts in the word signify lusts, a wolf signifies the avidity of seizing, as is also evident from the passages in the word where a wolf is named, as in Matthew, "Beware ye of false prophets, who come to you in sheep's clothing, but inwardly they are *ravering wolves*," vii. 15. And in John, "The hireling, who is not the shepherd, whose own the sheep are not, *seeth the wolf coming*, and leaveth the sheep, and fleeth, and *the wolf seizeth them, and scattereth the sheep*," x. 12. In like manner in other places, as Luke x. 3. Jerem. v. 6. Ezech. xxii. 27. Zeph. iii. 3; hence it is evident, that by wolf are signified they who seize, but in the present case who snatch away from hell those who have been seized. With the signification of wolf the case is the same as with the signification of lion, which also is a rapacious animal, concerning which it is likewise said that he seizeth what is seizable, gathereth spoil, and preyeth upon prey, as it is here said of a wolf, and yet a lion in the good sense signifies truth in ability from good, see n. 6367; the case is the same respecting other rapacious beasts, as leopards, eagles, &c.

6442. "He shall seize in the morning, shall devour the spoil"—that hereby is signified when the Lord is present, that then it shall be done, appears from the signification of morning, as denoting in the supreme sense the Lord, see n. 2405, 2780; hence he shall seize in the morning denotes, that when the Lord is present, then shall be the snatching away and deliverance of the good; and from the signification of devouring the spoil, as denoting to appropriate to himself those whom he hath snatched away and delivered; that to devour denotes to appropriate and conjoin to himself, see n. 3168, 3513, 3596, 5643; that spoil denotes those, who are snatched away and delivered, is evident. That seizing, rapine, spoil, and prey are also predicated of the Lord in the word, from the circumstance of his snatching away and delivering the good, is manifest from what was said above, verse 9, concerning Judah, "Judah is a lion's whelp, *from the prey*, my son, thou wentest up," whereby is signified, that from the Lord through the celestial principle is deliverance from hell, see n. 6368; also from other passages in the word, as in Isaiah, "The roaring of Jehovah is as the roaring of a lion,"

“lion, he roars as young lions, and rages, and *layeth hold on the prey, that there is none to snatch away*,” v. 29. Again, “As a lion roars, and a young lion *over his plunder*, so shall Jehovah descend to fight on Mount Zion,” xxxi 4. And in Jeremiah, “*I will snatch thee away in that day, snatching I will snatch thee away, but thy soul shall be to thee for a spoil, because thou hast trusted in me*,” xxxix. 18. And in Zephaniah, “Wait for me, saith Jehovah, *until the day that I arise to the prey*,” iii. 8. And in Isaiah, “I will divide to him amongst many, *that he may divide the spoil with the strong*,” liii. 12, speaking of the Lord in the chapter throughout. That to devour plunder or spoil, denotes to appropriate to himself goods which were seized by evils, is manifest from the prophecy of Balaam in “Moses, “Lo the people shall rise up as an old lion, and as a young lion shall lift up himself; he shall not rest *until he devours the plunder*,” Numb. xxiii. 24; from these considerations it is evident, that plunder, spoil, prey, denote the snatching away and deliverance of the good by the Lord. This is predicated of the truth which is represented by Benjamin, because to truth is attributed ability, see n. 3091, 4931, but which it hath from good, n. 6344, 6413.

6443. “And at the evening shall divide the prey”—that hereby is signified their possession in the Lord’s kingdom whilst as yet they are in obscurity, appears from the signification of evening, as denoting what is obscure, see n. 3053, 3833; and from the signification of dividing the prey, as denoting to give possession in the heavenly kingdom; for by prey are signified they who are snatched away and delivered by the Lord, hence by dividing the prey is signified distribution, viz. amongst those who are in heaven, which is the same thing with their possession in the Lord’s kingdom. The reason why this is said to be done in the evening is, because they who are elevated into heaven, are first in obscurity, because they cannot come to clearness until they have been in heaven, and have been instructed concerning truths from the Lord by the angels, into whose society they are sent; for there is need of a space of time, that the obscurity induced by falses may be dissipated.

6444. These are the things which are signified by Benjamin; but who can say, without the internal sense, what the things involve which are said of him, as that he is a wolf, that he shall seize in the morning, that he shall devour the spoil, and that at evening he shall divide the prey; these things would be altogether hidden, unless the internal sense revealed them. Of this sort are many things in the prophets, which, if viewed from the letter

letter, are understood only as to a few things, but if viewed from the internal sense, are understood as to all. From these considerations it may now manifestly appear, that by the sons of Jacob, and by the tribes named from them, are signified such things as are of the Lord's church and kingdom.

6445. Verse 28. *All these are the twelve tribes of Israel; and this is what their father spake to them, and blessed them, every one according to his blessing, he blessed them.* All these are the twelve tribes of Israel, signifies all truths and goods in the complex: and this is what their father spake to them, signifies communication by influx from spiritual good: and blessed them, every one according to his blessing, he blessed them, signifies predictions concerning spiritual life, what shall befall every one when in such a state.

6446. "All these are the twelve tribes of Israel"—that hereby are signified all truths and goods in the complex, appears from the signification of the twelve tribes of Israel, as denoting all truths and goods in the complex, see n. 3858, 3926, 3939, 4060, 6335, 6397. That these things are signified by the tribes, is evident not only from what hath been said concerning the tribes in the places cited, but also from what hath been said concerning them in this chapter.

6447. "And this is what their father spake to them"—that hereby is signified communication by influx from spiritual good, appears from the signification of speaking, as denoting to flow-in, see n. 2951, 5481, 5743, 5797, in the present case communication by influx; and from the representation of Israel, who is here their Father, as denoting spiritual good, see n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833.

6448. "And blessed them, every one according to his blessing, he blessed them"—that hereby are signified predictions concerning spiritual life, what would befall every one when in such a state, appears from the signification of blessing, as denoting prediction, see n. 6230, 6254; and from the signification of every one according to his blessing he blessed them, as denoting what would befall every one; that it is concerning spiritual life appertaining to every one in such a state, is evident from all those things which have been said in this chapter concerning the sons of Israel, or the tribes named from them; for by them are described all the states of the church as to goods and truths, thus as to the spiritual life of every one within the church.

6449. Verses 29, 30, 31, 32, 33. *And he commanded them,*
and

and said to them, I am gathered to my people, bury me with my fathers, at the cave which is in the field of Ephron the Hittite. In the cave which is in the field of Machpelah, which is on the faces of Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for the possession of a sepulchre. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah. The purchase of the field, and of the cave which is in it, was from the sons of Heth. And Jacob made an end of commanding his sons, and gathered his feet to the bed, and expired, and was gathered to his people. And he commanded them, and said to them, signifies insinuation: I am gathered to my people, signifies that he would be in the goods and truths of the natural principle which are from him: bury me with my fathers, signifies that in that principle also are things interior and what is inmost: at the cave, signifies where is obscurity: which is in the field of Ephron the Hittite, signifies that yet there may be clearness: in the cave which is in the field of Machpelah, signifies in that obscurity: which is upon the faces of Mamre, signifies the quantity and quality thereof: in the land of Canaan, signifies where the church is: which Abraham bought with the field from Ephron the Hittite, signifies redemption: for a possession of a sepulchre, signifies regeneration: there they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah, signifies that all interior things were in order in good and truth in the natural principle: the purchase of the field and of the cave which is in it was from the sons of Heth, signifies the redemption of those who receive truth, and by truth good: and Jacob made an end of commanding his sons, signifies the effect of insinuation: and gathered his feet to the bed, signifies as to his inferior principles, wherein were interior principles, to good and truth of the inferior natural principle: and expired, signifies new life there: and was gathered to his people, signifies that he was in the goods and truths of the natural principle which are from himself.

6450. "And he commanded them, and said to them"—that hereby is signified insinuation, appears from what follows, where Israel speaks to his sons about burying him in the cave of the field of Machpelah, where Abraham and Isaac were buried, whereby is signified life in the truths and goods of the natural principle, where are interior principles and the inmost; and whereas the subject treated of in what now follows is concerning these principles, therefore by commanding his sons and saying to them is signified insinuation into those principles; that

that by commanding is signified influx, see n. 5486, 5732, thus insinuation.

6451. "I am gathered to my people"—that hereby is signified that he must be in goods and truths of the natural principle, which are from him, appears from the representation of the sons of Israel, and of the tribes named from them, which are here his people, as denoting goods and truths in the natural principle, see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337; that these things are from him, is evident; and from the signification of *being gathered* to that people, as denoting to be in those things. Inasmuch as the subject treated of here and in what follows is concerning the gathering or existence of spiritual good, which is Israel, in the goods and truths of the natural principle, which are his sons or the tribes named from them, it may be expedient to say how this is to be understood; there is an inmost principle, there are interior principles under the inmost, and there are exterior things in man; all these things are most exactly distinct amongst themselves, they succeed in order, thus from the inmost even to the outermost; according to the order in which they succeed, they also flow-in; hence it is, that life flows-in through the inmost into the interior principles, and through the interior into the exterior, thus according to the order in which they succeed, and that it doth not rest but in the ultimate of order, where it stops; and whereas interior principles flow-in according to order even to the ultimate, and there stop, it is evident that interior principles are together in the ultimate; but in this order the inmost principle, which flowed-in, keeps the centre there, the interior principles which are beneath the inmost encompass the centre, and the exterior constitute the circumferences, and this not only in general, but also in singulars; the former order is called successive order, but the latter simultaneous, and the latter arises from the former, for every thing simultaneous hath birth from what is successive, and when it is born it's existence is such. Inasmuch as all interior principles are also together in the ultimate, therefore the appearance is as if life was in the ultimate, that is, in the body, when yet it is in the interiors, and neither is it there, but in the supreme, that is, in the Lord, from whom is the all of life. Hence also it is, that life in the exterior principles is obscure in respect to life in the interior, for in the exterior it is general life, existing from the influx of several, yea of innumerable things from the interiors, which appear together and under a general apprehension. From these considerations it now in some measure is evident, how it is to be understood that

that spiritual good, which is Israel, must be in the goods and truths of the natural principle, which are it's sons or tribes; for spiritual good, which is Israel, is in the interior of the natural principle, and the goods and truths, which are it's sons, are in the exterior thereof; spiritual good being in these, is signified by the expression, "I am gathered to my people."

6452. "Bury me with my fathers"—that hereby is signified that in that principle also are interior principles and the inmost, appears from the representation of Abraham and Isaac, who are here his fathers, as denoting interior principles and the inmost, Abraham the inmost, and Isaac the interior which is beneath the inmost, see n. 3245, 6098, 6185, 6276, 6434. That also the inmost and interior principles are together in the exterior, thus in goods and truths in the natural principle, which are the sons and tribes of Israel, may be seen just above, n. 6451.

6453. "At the cave"—that hereby is signified where is obscurity, appears from the signification of cave, as denoting what is obscure, see n. 2935; that there is also obscurity in the exterior natural principle where the truths and goods are, which are represented by the sons and tribes of Israel, inasmuch as a common (or general) principle prevails there, may be seen just above, n. 6451, at the end.

6454. "Which is in the field of Ephron the Hittite"—that hereby is signified that yet there may be clearness, appears from the signification of a field, as denoting the church, see n. 2971, 3766; and from the representation of Ephron the Hittite, as denoting those with whom truth and good may be received, see n. 2935, 2940, 2969, thus with whom the obscurity of faith may be made clear. The case herein is this; whatsoever is in the natural principle, and especially what is in the exterior natural principle, is obscure in respect to those things which are in the interior natural principle, and more so in respect to those which are in the rational principle, see n. 6451, 6453; but this obscurity becomes clear in two ways, *first*, if the exterior principles be reduced to compliance with the interior, and thus to correspondence; *secondly*, if man is capable of being elevated from the exterior principles to the interior, and thereby of seeing exterior principles from an interior one; this latter way hath place with those who are in the internal of the church, but the former with those who are in it's external; but neither the one nor the other is obtained except by regeneration from the Lord. From these considerations it is evident what is meant by obscurity being capable of being made clear.

6455. "In the cave which is in the field of Machpelah"—

that hereby is signified in that obscurity, appears from the signification of cave, and also of Machpelah, as denoting what is obscure; that cave denotes what is obscure, see n. 2935, 6453; that Machpelah denotes the same, see n. 2935, but Machpelah signifies the quality of the obscurity.

6456. "Which is on the faces of Mamre"—that hereby is signified it's quantity and quality, appears from the signification of Mamre, as denoting the quantity and quality of that thing to which it is adjoined, see n. 2970, 4613.

6457. "In the land of Canaan"—that hereby is signified where the church is, appears from the signification of the land of Canaan, as denoting the church, see n. 3705, 4447, 5136.

6458. "Which Abraham bought with the field from Ephron the Hittite"—that hereby is signified redemption, appears from the signification of buying, as denoting to appropriate, see n. 5574, 5397, 5410, 5426, thus also denoting to redeem, for what is redeemed, this is appropriated; and from the representation of Abraham, as denoting the Lord in the supreme sense, see n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276; and from the signification of a field, as denoting the church, see n. 2971, 3766; and from the representation of Ephron the Hittite, as denoting those with whom good and truth can be received, see n. 2933, 2940, 2969; hence it is evident what is the sense of these words, viz. that there is redemption from the Lord of those in the church with whom good and truth can be received.

6459. "For the possession of a sepulchre"—that hereby is signified regeneration, appears from the signification of a sepulchre, as denoting regeneration, see n. 2916, 2917, 5551.

6460. "There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah"—that hereby is signified that all interior things are in order in good and truth in the natural principle, appears from what hath been explained above, n. 6451, 6453.

6461. "The purchase of the field and of the cave which is in it was from the sons of Heth"—that hereby is signified the redemption of those who receive truth, and by truth good, appears from the signification of a purchase, as denoting redemption, see above, n. 6458; and from the signification of field, as denoting the church, see n. 2971, 3766, thus the man of the church, for he is the church; and from the signification of cave, as denoting what is obscure, see n. 2935, 6453; and from the representation of the sons of Heth, as denoting the spiritual church which was from the ancient, see n. 2913, 2936, and
whereas

whereas the sons of Heth are the spiritual church from the ancient, they are they who receive truth and by truth good, for hence is the spiritual church. From these considerations it is evident, that by the purchase of the field and of the cave which is in it from the sons of Heth, is signified the redemption of those, who in the church, and yet in an obscure principle, receive truth and by truth good.

6462. "And Jacob made an end of commanding his sons"—that hereby is signified the effect of insinuation, appears from the signification of commanding sons and saying to them, as denoting insinuation, see above, n. 6450; thus to make an end of commanding them denotes the effect of insinuation.

6463. "And gathered his feet to the bed"—that hereby is signified as to his inferior principles in which were interior principles, to good and truth of the inferior natural principle, appears from the signification of gathering the feet, as denoting to betake himself to inferior principles; that to gather denotes to betake himself, when the feet denote inferior principles, is evident; that feet denote those things which are of the natural principle, see n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, thus which are inferior things, n. 6436. That inferior things are denoted in which are interior, is evident from what was said above, n. 6451; and from the signification of bed, as denoting the natural principle, see n. 6188, 6226, thus the good and truth of the natural principle, for these constitute the natural principle appertaining to man; the reason why good and truth of the inferior natural principle are denoted is, because this is the natural principle to which interior principles betake themselves, according to what was explained, n. 6451, 6452; that the natural principle is inferior and superior, or interior and exterior, see n. 3293, 3294, 5118, 5126, 5497, 3649. Inasmuch as by Israel is represented spiritual good *from the natural principle*, and by Jacob spiritual truth *in the natural principle*, and by his sons goods and truths *in the natural principle* distinguished into genera, therefore mention is made of a *bed*, because by it *the natural principle* is signified, n. 6188, 6226, as here, "when he made an end of speaking to his sons, that *he gathered his feet to the bed*;" also when Joseph came to him, it is said, that "Israel confirmed himself, and *sat on the bed*," n. 6262; and likewise after that he spake with Joseph about burying him in the sepulchre of his fathers, it is said, that "*Israel bowed himself on the head of the bed*," n. 6488; hence also, what is remarkable, when Jacob is thought of, there appears in the world of spirits a *bed* with a man lying in it; this appears at a distance above the head towards the

the front to the right; this appearance is grounded in this circumstance, that the idea of thought concerning Jacob is turned in heaven into an idea of thought concerning the natural principle, for in heaven it is not perceived what Jacob is, but that which is represented by him, viz. the natural principle, which is also signified by a bed.

6464. "And expired"—that hereby is signified new life there, viz. in the goods and truths of the inferior natural principle, which are represented by his sons and tribes, appears from the signification of expiring or dying, as denoting new life, see n. 3498, 3305, 4618, 4621, 6036.

6465. "And was gathered to his people"—that hereby is signified that he was in the goods and truths of the natural principle which are from himself, appears from what was said above, n. 6451, where similar words occur; see what was there adduced concerning the existence and life of spiritual good, which is Israel, in the goods and truths of the inferior natural principle, which are his sons and twelve tribes. Concerning the existence of interior principles in exterior, it is further to be noted, that all things, not only appertaining to man, but also in universal nature, exist by successive formations, thus posterior things by formations from prior things; hence it is, that each formation exists separate from the other, but still that the posterior depends upon the prior, so that it cannot subsist without the prior, for the posterior is kept by the prior in it's connection and in it's form; hence also it is evident, that in the posterior are all prior things in their order; the case is the same with the modes and powers, which proceed from them as substances; thus it is with the interior and exterior things appertaining to man, and also with those things which are of the life appertaining to him. He who doth not apprehend the interior and exterior things in man according to such formations, cannot in any wise have an idea respecting the external and internal man, and respecting the influx of the one into the other; still less respecting the existence and life of the interior man or spirit, and concerning it's quality when the external principle, which is corporeal, is separated by death; he who conceives of exterior and interior principles, as being distinguished only by different degrees of purity, and thereby cohering by continuity, thus without distinction by formations of things posterior from things prior, cannot otherwise conceive, but that when the external principle dies, the internal dies also, for he thinks that they cohere together, and by reason of coherence and continuity, when the one dies the other dies, because one draws the other along with it. These things are

are said to the intent it may be known, that the internal principle and the external are distinct from each other; and that interior things and exterior succeed in order; and also that all interior things are together in exterior things, or what is the same, all prior things in posterior, which is the subject treated of in these verses in the internal sense.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6466. *AT the close of the preceding chapters it was shewn, that each life appertaining to man, viz. the life of his thought and the life of his will, flows-in from heaven, and this by the angels and spirits who are attendant upon him; but by flowing-in from heaven is to be understood, that it is through heaven from the Lord, for the all of life appertaining to the angels is from the Lord, which they themselves unanimously confess, being also in the perception that it is so; and inasmuch as the all of life appertaining to the angels is from the Lord, the all of life appertaining to man is also from the Lord, for man is ruled by angels and spirits in particular, and by heaven in general from the Lord.*

6467. *Hence it is evident, that no man in any case hath life from himself, thus neither from himself can he think and will, for the life of man consists in thinking and willing; for there is only one life, viz. that of the Lord, which flows-in into all, but is variously received, and this according to the quality which man hath induced on his soul by life in the world; hence with the evil, goods and truths are turned into evils and falses, but with the good, goods are received as goods and truths as truths. This may be compared to the light which flows-in into objects from the sun, it is modified and variegated diversely in the objects according to the form of the parts, and hence is turned into colours either disagreeable or pleasing, thus according to the quality; in like manner man, during his life in the world, induces on the most pure substances, which are of his interiors, a quality, according to which the Lord's life is received. It is to be noted, that life from the Lord is the life of love towards the universal human race.*

6468. *Spirits recently deceased, before that they are instructed by the angels, believe no other, but that the all of life is in man himself, and that nothing flows-in; the reason is, because they know nothing in particular concerning heaven, thus neither concerning influx thence; nor are spirits, who are not good, willing to be instructed on the subject, for they are willing to live from themselves; and they have said that I had no life, because they have heard me say, that I did not live from myself, and that I knew it by continual experience; but to this they were not willing to attend; it was further given to say, that every one hath life according to the form of the interiors which he had acquired to himself by willing and acting, thinking and speaking. I next discoursed with good spirits concerning the influx of life from the Lord, that it flows-in into all; and that this is evident from heaven, in that heaven resembles a man, and is therefore called the grand man, concerning which and the correspondence therewith of all things appertaining to man, we have already treated at the close of several chapters; and that this could not in any wise be the case, unless life from the Lord flowed-in into heaven in general and into singular the angels there in particular; and also that it is evident from this circumstance, that the universal heaven has relation to the Lord, and that the Lord is there the centre of all views, and they who are in heaven look upwards to him, and they who are in hell downwards from him; for the Lord appears to those who are in the heavens as a sun, which is there upwards. It was further said, that it is evident that the all of life is from the Lord also from this circumstance, that the soul of man in the womb can so wonderfully form a body, and it's manifold members and organs in such a series, and it's interiors to the image of heaven; this could not at all be effected, unless all life was from the Lord, and unless heaven was such.*

6469. *It hath been also given to perceive by influx the sweetness of the angels perceived by them from this circumstance, that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when the angels have flowed-in to my perception, then the presence of the Lord was manifestly apperceived, a proof that they are in the life of the Lord; this it hath been given to know from much experience. Once also, when I was thinking concerning the influx of life from the Lord, and was revolving on some doubts, it flowed-in from heaven, that no attention should be paid to a thousand objections and reasonings grounded in fallacies.*

6470. *That all life is from the Lord, it hath been also given to know from this consideration, that no spirit thinks and speaks from*

from himself but from others, and that these others from others, and so forth; this hath been frequently shewn to those, who believed that life was in, and did not flow-in; and hence it was given to conclude, that, inasmuch as no one thinks and speaks from himself, but from others, therefore all at length think and speak from one, thus from the Lord; and unless all did so from one, that it would be impossible for any order of lives to exist in heaven, in which nevertheless the order is such, that it is most distinctly arranged into societies according to the quality of good. The case would be altogether otherwise, if every one acted from his own life.

6471. A certain spirit not of the evil, but from those who have supposed that they possessed the knowledges of faith more than others, and who have instructed several others even in this, that all good and truth is from the Lord, and that man cannot think nor will what is good from himself, was brought into that state, that from himself he did not think and will, for it is possible to be brought into such states in the other life; when he was in that state, he said, that it was not possible to live thus, but that life was grievous to him; on this occasion it was said to him, that thus he did not love to live in the truth which he had taught, and that the angels are in that state, and in this case in felicity, when they perceived that they do not live from themselves; but this was of no avail; hence it was made manifest, how difficult it is to live the life of faith, unless men live in the good of charity.

6472. How the case is with the influx of each life, viz. of the life of thought and of the life of will from the Lord, hath been given to know by revelation, viz. that the Lord flows-in in a two-fold manner, viz. through heaven mediately, and from himself immediately, and that from himself he flows-in both into man's rational principles, which are his interiors, and into his natural principles which are exterior. What flows-in from the Lord is the good of love and the truth of faith, for what proceeds from the Lord is the divine truth in which is divine good; but these are variously received with man, viz. according to his quality; the Lord does not compel man to receive what flows-in from himself, but leads in freedom, and so far as man suffers, by freedom leads to good; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but by degrees he leads him out thence; and this appears to man as from himself. Thus the Lord doth not break those principles, for this would be to violate freedom, which freedom must yet of necessity remain, to the intent that man may be reformed, see n.

1937, 1947, 2875, 2876, 2881, 3145, 3146. 3158, 4081. That the Lord thus flows-in with man, viz. not only mediately through heaven, but also immediately from himself, both into the interiors and into the exteriors appertaining to man, is an Arcanum heretofore unknown.

6473. That the Lord rules the ultimates of man as well as his first principles, may be manifest from this consideration, that order from the Lord is what is successive from first principles to ultimates, and in the order itself there is nothing but what is divine, and this being the case, it is necessary that the presence of the Lord be in ultimates alike as in first principles, for the one follows from the other according to the tenor of order.

6474. It was shewn me by experience, during the space of an hour, how all the thoughts are ruled by the Lord; there was an influx like a most gentle and almost imperceptible stream, the vein of which doth not appear, but still leads and draws; that which flowed-in from the Lord, thus led all the serieses of my thoughts into consequences, and although gently still powerfully, insomuch that I could not in any wise wander into other thoughts, which was even allowed me to attempt, but it was to no purpose.

6475. I have heard it said to certain evil spirits, who were in the world of spirits, and who continually thought against the Lord, (what is the quality of the spirits who are from hell, when in the world of spirits, see n. 5852,) that they should produce some one asserting from the truth concerning any angel of heaven, or, if they were able, would point out one in heaven, who doth not acknowledge the Lord, and that he is the life of all, and that all have what they have from him; but they were silent because they were not able. Some of the evil spirits, who believed that there were even heavens where the Lord was not acknowledged, wandered about, and made inquiry, but their inquiry being fruitless they returned. It was moreover said to them, that all in hell think against the Lord; nor do they attribute any thing to him which is above what is human; and yet that several say that they acknowledge a supreme being, by which they mean the father, and nevertheless live in hatred and revenge, and wish continually to be exalted above others, and to be worshipped as gods, and thus make to themselves hell. It is altogether otherwise with those, who acknowledge the Lord, and from the heart believe in him. Hence also it is manifest, that the Lord flows-in into all, both generally through heaven, and singularly and also universally from himself; and that where the good of charity is, there he is, but where a contrary principle is, there also he is, but in

no other way than to give them life, and to withdraw them, as far as possible, from evil.

6476. As often as I have been ~~reading~~ the Lord's prayer, so often I have manifestly perceived ~~an~~ elevation towards the Lord, which was like an attraction, and on this occasion the ideas were open, and hence was effected a communication with some societies in heaven; and I apperceived that there was influx from the Lord into singular the things of the prayer, thus into singular the ideas of my thought, which were from the meaning of the things contained in the prayer. The influx was effected with inexpressible variety, viz. not the same at one time as at another; hence also it was made manifest how infinite things were in singular the expressions of the prayer, and that the Lord was present in singular.

6477. For several years I have observed the general sphere of the influxes around me; it consisted of a perpetual endeavour to do evil from the hells on one part, and of a continual endeavour to do good from the Lord on the other; by these endeavours (conatus) opposite to each other I have been kept constantly in an equilibrium. Such endeavours and consequent equilibrium are attendant on every one, whence they have freedom to turn themselves in what direction they please; but the equilibrium varies according to the ruling good or evil appertaining to man. From this consideration also it might be manifest, that the Lord flows-in universally, and when universally, also singularly. And I have been informed, that the opposite endeavour, which is from hell, is nothing else but the perversion into evil of the good that proceedeth from the Lord.

6478. When ~~an~~ angel doeth good to any one, he communicates also to him his own good, satisfaction, and blessedness, and this with the mind that he is willing to give to another every thing, and to retain nothing; when he is in such communication, then good flows-in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs, that he wills to communicate what he has to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so, if any thing presents itself of thought concerning recompence from him to whom he communicates his good. This it hath been given to know from much experience. Hence also it may be manifest, that the Lord is in singular things, for the Lord is such that he wills to give himself to all, hence satisfaction and blessedness are increased with those, who become images and likenesses of him.

6479. *Spirits not so well disposed, who were for some time attendant upon me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing-in from one fountain, and thereby from the Lord; but they were told, that so many doubts could not be removed within a short time, by reason of the fallacies of the senses, which must first be dissipated, and by reason of the numberless unknown things, which must first be known; yea, that with those who are in a negative principle, that is, with whom a negative principle universally reigns, doubts cannot in any wise be removed, for with them one scruple avails more than a thousand confirmations; for one scruple is as a grain of sand placed near before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. But they who are in the affirmative principle, that is, with whom the affirmative principle universally reigns, reject the scruples grounded in fallacies which are contrary to truths, and if there are any which they do not comprehend, these they cast aside, and say that they do not as yet understand them, and still they remain in the faith of truth. But the above spirits attended little to these things, because they were in the negative principle.*

6480. *Inasmuch as the subject here treated of is concerning the Lord's influx mediately through heaven, and immediately from himself, and this is more fitly called providence, for the Lord flows-in not only into the will and thought of man, but also at the same time into several things which befall him, therefore in what now follows it is allowable to call it providence.*

6481. *The spirits, who come into the other life, bring along with them an opinion, that the divine providence is universal, but not in things singular; the cause of this opinion had been, that they saw the wicked exalted to honours and become rich, and crowned with success, which they ascribe to their own proper prudence; not aware, that the divine providence hath for an end the eternal salvation of man, thus not his satisfaction in the world, viz. opulence and eminence, wherein the generality, during the life of the body, place essential happiness; when yet the case is not so, inasmuch as generally eminence begets self-love, and opulence the love of the world, thus what is contrary to love to God, and to charity towards the neighbour; wherefore such things are given to the wicked, and also to the good if they are not in disagreement and withdraw from heaven; and moreover the Lord provides his ends by the wicked alike as by the good; for the Lord moves the wicked to do good to their neighbour, their country, and the church, by their own loves; for the wicked wish to be in eminence,*

eminence, to procure gain, and they wish on this account to seem upright and zealous, and from this desire, as from a fire, they are more strongly excited to do such goods, than the upright. It is also permitted to the wicked to believe, that all things are of their own prudence, and that divine providence is not, or is merely universal. Inasmuch as they are not willing to perceive any otherwise, and that they may execute such things as are conducive to the public good, there are also given them successes according to their thoughts, which successes are greater incitements to them, in consequence of ascribing them to themselves.

6482. I have discoursed with spirits concerning the Lord's universal government, observing, that what is universal cannot in any wise exist without singulars, and that what is universal without singulars is nothing, for the reason why it is called universal is, because singulars taken together are so named, as particulars taken together are called a general; therefore to say that providence is in the universal and not in singulars, is to say nothing. If any one, by providence in the universal, means the conservation of the whole according to an order impressed on universal nature at it's first creation, he doth not consider that nothing can subsist unless it perpetually exists, for, as is well known in the learned world, subsistence is perpetual existence, thus conservation is perpetual creation; consequently providence is continually in singulars. Some confirm themselves in the persuasion that what is universal may exist without what is particular, from the case of a king, who reigns universally but not singularly; but they do not consider, that royalty is attendant not only on the king himself, but also on his ministers, who are his vicegerents in such things wherein he himself is not able to act; thus the universal, which is of the king, is in things singular. But in the Lord's case there is no need of this, for whatsoever is in him, is infinite, because divine; the reason why the angels are his ministers is, that they may be in active life, and thence in happiness; nevertheless the ministries which they fulfil, are not from them, but from influx from the Lord, which the angels also unanimously confess.

6483. From what hath been now said, it may also be manifest, that what is universal is according to singulars; if these be less singular, the universal also is less elevated, but if they be more singular, the universal is hence more elevated, for singulars cause the universal to be and to be called universal. Hence it may be known what is the quality of the divine universal, viz. that it is in the most singular things of all, for it is most elevated above all, as being divine and infinite.

6484. There was a certain one who had confirmed himself in the persuasion, that **nothing** was of the divine providence, but that all and singular things were of prudence, and also from fortune and chance; he stated fortune, but he knew not what it was; he was amongst the evil subtle spirits, because he had indulged in thought more than in discourse and conversation; when he came into the other life, he continued there his former life, as all are wont to do; he inquired out and also imbibed all things, even magical artifices, which he supposed might be serviceable to him, and by which he might provide for himself, that of himself he might find satisfaction. I entered into discourse with him, and he said, that he was in his heaven when he did this, and that it was impossible any other heaven could be given than what he made for himself; but it was given to reply, that his heaven is turned into hell, as soon as the real heaven itself flows-in into it. He was at this time in the world of spirits, and when any are in that world, they are in the delights of the loves in which they had been in this world, see n. 5852. But instantly it came to pass, that heaven flowed-in into his delight, and on this occasion he was suddenly sensible of hell, and said with horror, that this he never believed. It was told me by good spirits, that he was worse than others, because a more subtle influx flowed from him than from others. Afterwards the same spirit was reduced to the state of his infancy, and it was shewn by the Lord to the angels what his quality was at that time, and also on this occasion what was the quality of his future life which was foreseen, and that singular the things of his life had been under the Lord's guidance, and that otherwise he would have plunged himself into the most grievous hell, if the continual **providence** of the Lord had ceased for a moment; this may be **presented** visibly to the angels. He was also asked, whether he ever thought about eternal life; he said that he did not believe it, and that he rejected every thing of the sort, by reason that he saw so much confusion, that the righteous suffered, and the wicked gloried, with other things of a similar kind; also because he saw that brute animals had similar senses, similar life, and also similar observation and prudence; thus he believed that he should die as they did; he said likewise he was in the utmost amazement, when he apperceived that he lived after death.

6485. I have discoursed with good spirits concerning the divine providence, and concerning man's own proper prudence, and they instructed me on the subject by a representative familiar amongst them, viz. by a mote scattered and rare in the atmosphere, saying that man's own proper prudence is to the divine providence

as that mote is to the universal atmosphere, which mote is respectively nothing, and also falls down. They added, that they who attribute all things to their own proper prudence, are like those who wander in thick forests, and do not know the way out, and if they find it, they attribute it either to their own prudence, or to fortune. They further said, that all contingencies are of providence, and that providence acts silently and secretly, for several reasons; if it acted openly, that man could not in any case be reformed.

6486. I have heard the angels discoursing together about the Lord's providence; I understood indeed their discourse, but little of it can be described, because their discourse was continually joined to celestial representatives, which it is impossible to express except very partially. They discoursed wisely, saying that the Lord's providence is in the most singular of all things, but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided for; and that the case herein is like that of a person who builds a palace, who first collects materials of every kind, and casts them together into heaps, where they lie without any order, whilst it is only in the understanding of the architect what sort of palace is to be thence erected.

6487. When I was discoursing with the angels concerning the divine providence, there were spirits also present, who impressed on themselves some idea concerning fate or absolute necessity; they supposed that the Lord acted from that necessity, because he cannot otherwise proceed than according to things most essential, thus according to those things which are of the most perfect order; but it was shewn them, that man hath freedom, and that if he hath freedom, it is not from necessity; this was illustrated by the case of houses which are to be built, in that the bricks, the mortar, the sand, the stones serving for pedestals and pillars, also the timbers and beams, and several things of the like nature, are brought together not in that order in which the house is to be constructed, but according to pleasure, and that the Lord alone knows what sort of house may thence be built; all those things, which are from the Lord, are most essential, but they do not follow in order from necessity, but in application to the freedom of man.

6488. There was a discourse concerning predestination, and many of the spirits, from principles imbibed in the world, were in the opinion that some are predestinated to heaven, and some to hell; but I heard a reply from heaven, that no one in any case is predestinated to hell, but that all are predestinated to life eternal.

6489. *The case with the providence of the Lord is, that it is conjoined with foresight (prævidentia,) and that one is not given without the other; for evils are foreseen, and goods are provided; and the evils which are foreseen, by the provident arrangement of the Lord are continually bended towards good, for the divine end to good universally reigns; hence neither is any thing permitted except for an end, that thence some good may come forth; but whereas man hath freedom, to the intent that he may be reformed, he is bended from evil to good so far as he suffers himself to be bended in freedom, and continually from the most grievous hell, into which he labours by every endeavour to plunge himself, into a milder, if he cannot be led to heaven.*

6490. *Unless the Lord's providence was in things the most singular, it would be impossible for man in any wise to be saved, or indeed to live, for life is from the Lord, and all the moments of life have a series of consequences into eternity. On a time it was given manifestly to perceive the sphere of ends, which is of providence from the Lord.*

6491. *That the Lord's providence is infinite, and respects eternity, may be manifest from the formation of embryos in the womb, where lineaments are continually cast forth to those which are to come, so that one is always a plane for another, and this without any error, until the embryo is made; afterwards also, when it is born, one thing is prepared successively to another and for another, that a perfect man may exist, and at length such a man as to be capable of receiving heaven. If singular things be thus provided, during man's conception, birth, and growth, how much more so as to spiritual life.*

6492. *In a dream my father appeared to me, and I discoursed with him, saying, that a son ought not to acknowledge his father for a father, as heretofore, after that he becomes competent to judge for himself (postquam sui juri factus est;) for the reason why a father is to be acknowledged during education is, because he is then in the place of the Lord, nor does a son know at that time what he ought to do, except by the direction of his father. But when he becomes competent to judge and think for himself, and seems able to direct himself of himself, in this case the Lord is his father, whose vicegerent his natural father had heretofore been. These things I spoke in my dream; when I awoke, there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots coloured with bright blue, the beauty whereof cannot be described; it was said, that the angels gave such gifts one amongst another.*

6493. *I have often discoursed with spirits concernig fortune,*
which

which in the world appears as fortuitous chance, because they know not whence it is; and whereas they know not whence it is, some deny that it is. When an accident befel me which appeared fortuitous, it was said by the angels, that it befel me, because such spirits were present, and that when the accident is evil, the sphere of such spirits prevailed. Evil spirits also, by their arts, had the skill to produce a sphere, which gave birth to unfortunate circumstances, which circumstances appeared absolutely as of chance. And it was further said, that all things, yea, the smallest things of all, to the smallest of the smallest things, are directed by the providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen; and it was confirmed by them, that there is not given any such thing as chance; and that apparent accident, or fortune, is providence in the ultimate of order, in which all things are respectively inconstant.

6494. During several years I have attentively observed, whether fortune was any thing, and I have discovered that it was, and that prudence in such case availed nothing; all likewise, who have long reflected on the subject, know and confess this, but they do not know whence it is; scarce any one knows that it is from the spiritual world, when nevertheless it has its origin from that world. On a time when I was playing at a common game of chance with dice in company, the spirits attendant upon me discoursed with me concerning fortune in games, and said, that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and when a dusky cloud appeared to attend me, that it was impossible for me to win; and also from that mark they predicted to me the turns of fortune in that game; hence it was given to know, that what is attributed to fortune, even in games, is from the spiritual world; much more what befalls man as to vicissitudes in the course of his life; and that what is called fortune is from the influx of providence in the ultimates of order, where it so exists; thus that providence is in the most singular things of all, according to the Lord's words, that not even a hair falls from the head without the will of God.

6495. From what hath been heretofore adduced, it may be manifest, that influx from the Lord is immediate, and also mediate through heaven; but the influx, which is from the Lord, is the good of heavenly love, thus of love towards the neighbour; in this love the Lord is present, for he loves the universal human race, and wills to save each individual to eternity; and whereas the good of that love is from himself, he himself is in it, thus he

is present with man who is in the good of that love. But when man casts himself into that state, that he receives influx from hell, in this case he feels the life of self-love and the love of the world delightful, and the life of the love of his neighbour, unless it be in favour of himself, undelightful. And whereas man, who is in this state, desires nothing but evils, and thinks nothing but falses concerning spiritual life, therefore to prevent his acting as he desires, and speaking as he thinks, he is kept in bonds by his loves themselves, whose privation he fears, thus he is kept in bonds by the dread of the loss of honour, of gain, of reputation, and of life; into these bonds, which constitute the ultimate plane, the Lord in such case flows-in, and thereby rules the man; hence he appears actually moral and civil, sometimes as an angel, nor does he occasion hurt to society and his neighbour; and if he occasioned hurt, there are civil laws to punish. But this plane is nothing in the other life; man is there in the spiritual world, consequently in the sphere of his interiors, thus in that life he is such as he had been within, not such as he appeared in externals; for externals are taken away from him, and when these are taken away, it is evident what his quality had been in the world, either of a devil or of an angel.

6496. The subject will be continued at the close of the following chapter.



GENESIS.

CHAPTER THE FIFTIETH.

1. **AND** Joseph fell on the faces of his father, and wept upon him, and kissed him.

2. And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel.

3. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled; and the Egyptians bemoaned him seventy days.

4. And the days of his bemoaning passed away, and Joseph spake to the house of Pharaoh, saying, if I pray I have found grace in your eyes, speak ye I pray in the ears of Pharaoh, saying,

5. My father adjured me, saying, behold I die, in my sepulchre which I have digged for myself in the land of Canaan, there thou shalt bury me; and now let me go up I pray, and bury my father, and I will return.

6. And Pharaoh said, go up and bury thy father, as he adjured thee.

7. And Joseph went up to bury his father, and there went up with him all the servants of Pharaoh the elders of his house, and all the elders of the land of Egypt.

8. And the whole house of Joseph, and his brethren, and the house of his father; only their infants, and their flocks, and their herds, they left in the land of Goshen.

9. And there went up with him also chariots, also horsemen, and there was an army exceedingly grievous.

10. And they came to the threshing-floor of Atad, which is in the passage of Jordan, and they lamented there a great lamentation,

tation and exceedingly grievous, and he made for his father a mourning seven days.

11. And the inhabitant of the land the Canaanite saw the mourning in the threshing-floor of Atad, and they said, this is a grievous mourning to the Egyptians, therefore he called the name thereof Avel-Mizraim, which is in the passage of Jordan.

12. And his sons did so, as he had commanded them.

13. And his sons brought him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.

14. And Joseph returned to Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.

15. And Joseph's brethren saw that their father was dead, and they said, peradventure Joseph will hate us, and bringing back will bring back upon us all the evil, which we have recompensed to him.

16. And they commanded Joseph, saying, thy father commanded before he died, saying :

17. Thus shall ye say to Joseph, I pray remit I pray the transgression of thy brethren, and their sin, because they have recompensed evil to thee, and now remit I pray the transgression of the servants of the God of thy father ; and Joseph wept whilst they spake to him.

18. And his brethren went also, and fell down before him, and said, behold we are to thee for servants.

19. And Joseph said to them, fear not, for am I instead of God ?

20. And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people.

21. And now fear ye not, I will sustain you, and your infants ; and he comforted them, and spake upon their heart.

22. And Joseph dwelt in Egypt, he and the house of his father ; and Joseph lived an hundred and ten years.

23. And Joseph saw to Ephraim sons of the thirds ; also sons of Machir the son of Manasseh were born upon Joseph's knees.

24. And Joseph said to his brethren, I die, and God visiting will visit you, and will cause you to ascend out of this land, to the land which he sware to Abraham, to Isaac, and to Jacob.

25. And Joseph adjured the sons of Israel, saying, visiting
God

God will visit you, and ye shall cause my bones to go up from hence.

26. And Joseph died a son of an hundred and ten years; and they embalmed him; and he was placed in an ark in Egypt.

THE CONTENTS.

6497. **AFTER** that Abraham, Isaac, and Jacob have been treated of, by whom in the supreme sense the Lord is represented, the subject now treated of in this last chapter in the internal sense is concerning the church, in that, after the celestial church perished, a spiritual church was established by the Lord; it's beginning and progress are described in the internal sense; and at the end of the chapter, the end of that church; and that in it's place only the representative of a church was established amongst the posterity of Jacob.

THE INTERNAL SENSE.

6498. Verses 1, 2, 3. *AND Joseph fell upon the faces of his father, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel. And forty days were fulfilled to him, because thus the days of the embalmed are fulfilled, and the Egyptians bemoaned him seventy days. And Joseph fell upon the faces of his father, signifies the influx of the internal principle into the affection of good: and wept upon him, signifies sorrow: and kissed him, signifies first conjunction: and Joseph commanded his servants the physicians, signifies preservations from the evils which obstructed: to embalm his father, signifies lest he should be infected with any contagion: and the physicians embalmed Israel, signifies the effect to preserve the good which is from truth: and forty days were fulfilled to him, signifies states of preparation by temptations: because thus the days of*

of the embalmed are fulfilled, signifies that those states are of preservation: and the Egyptians bemoaned him, signifies the sadness of the scientifics of the church: seventy days, signifies a full state.

6499. "And Joseph fell on the faces of his father"—that hereby is signified the influx of the internal principle into the affection of good, appears from the signification of falling upon the faces of any one, as denoting influx; and from the representation of Joseph, as denoting the internal principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; and from the signification of face, as denoting affection, see n. 4796, 4797, 5102; and from the representation of Israel, who is here the Father, as denoting spiritual good, or the good of truth, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; hence it is evident, that by Joseph falling on the faces of his father, is signified influx of the internal principle into the affection of spiritual good. The reason why influx of the internal principle into the affection of spiritual good is signified, is, because the subject here treated of in the internal sense is concerning a spiritual church, that it was established by the Lord, for by Israel is signified the good of truth or spiritual good, and this good constitutes the spiritual church, therefore also by Israel that church is signified, see n. 4286, 6426. To the intent that that good may exist, there must be influx from the internal celestial principle, which is represented by Joseph, for without influx from that principle spiritual good is not good, because it is of no affection. In what follows, in the internal sense, the subject is also continued concerning the establishment of that church, n. 6497. The reason why that church is described by Israel now dead and presently to be buried, is, because in the internal sense by death is not signified death, nor by burial burial, but by death new life, n. 3498, 3505, 4618, 4621, 6036, and by burial regeneration, n. 2916, 2917, 5551.

6500. "And wept upon him"—that hereby is signified sorrow, appears without explication. By the sorrow, which is here signified by weeping, is not meant sorrow on account of death in the internal sense as in the external, but on account of the good of the spiritual church, that it cannot be elevated above the natural principle; for the Lord flowing-in through the internal principle continually wills to perfect that good, and to draw it towards himself, but still it cannot be elevated to the first degree of the good which is of the celestial church; for the man of the spiritual church is respectively in an obscure principle, and reasons concerning truths whether they are truths, or con-
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firms those things which are called doctrine, and this without perception whether what he confirms be true or not true, and when he hath confirmed it with himself, he believes that it is altogether true, although it was false, for there is nothing which cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom, and what is false may be confirmed more than what is true, because it favours the lusts, and is agreeable to the fallacies of the senses. Inasmuch as the man of the spiritual church is of such a quality, he cannot in any wise be elevated above the natural principle; hence then comes the sorrow which is signified by the expression, "Joseph wept over him."

6501. "And kissed him"—that hereby is signified first conjunction, appears from the signification of kissing, as denoting conjunction from affection, see n. 3573, 3574, 4215, 4353, 5929, 6260; in the present case first conjunction, because a closer conjunction is treated of in what follows.

6502. "And Joseph commanded his servants the physicians"—that hereby is signified preservation from the evils which obstructed, viz. conjunction, appears from the signification of commanding, as denoting to flow-in, see n. 5732; and from the representation of Joseph, as denoting the internal principle, see just above, n. 4699; and from the signification of physicians, as denoting preservation from evils; that it is from the evils which obstructed conjunction, concerning which conjunction see just above, n. 6501, appears from the series. Hence it is evident, that by Joseph commanding his servants the physicians, is signified influx from the internal principle concerning preservation from the evils which obstructed conjunction. The reason why physicians signify preservation from evils is, because in the spiritual world diseases are evils and falses, spiritual diseases being nothing else, for evils and falses take away health from the internal man, and induce sicknesses in the mind, and at length pains; nor is any thing else signified in the word by diseases. That physicians, the art of physic, and medicines in the word signify preservations from evils and falses, is manifest from the passages where they are named, as in Moses, "If hearing thou wilt hear the voice of thy God, and wilt do what is good in his eyes, and wilt give ears to his commandments, and wilt keep all his statutes, every disease which I have put on the Egyptians, I will not put upon thee, because *I Jehovah am thy physician*," *Exod. xv. 26*; Jehovah the physician denotes the preserver from evils, for these are signified by the diseases on the Egyptians; that the
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diseases upon the Egyptians signify evils and falses originating in reasonings from scientifics and fallacies concerning the arcana of faith, will be shewn, by the divine mercy of the Lord, when those diseases come to be treated of; that spiritual things are signified, is evident from this consideration, that it is said, if they would hear the voice of God, would do good, would give ears to the commandments, and would keep the statutes, that in this case those diseases should not be upon them. In the same sense also the Lord calls himself a physician in Luke, where he says, "*They that be healthy have no need of a physician, but they that are sick; I came not to call the just, but sinners to repentance,*" v. 31, 32; in this passage also physician denotes a preserver from evils, for by the healthy are meant the just, and by the sick sinners. And in Jeremiah, "Is there not *balsam* in Gilead, *is there not a physician there,* for wherefore doth not *health* ascend to the daughter of my people," viii. 22, where physician denotes preservation from falses in the church, for the health of the daughter of my people is the truth of doctrine there. That healings, cures, remedies, and medicines are not spoken of in a natural but in a spiritual sense in the word, is evident from Jeremiah, "Wherefore hast thou smitten us, *that we have no remedy; wait for peace, but there is no good, a time of healing,* but behold terror," xiv. 19. Chap. viii. 15. Again, "I will cause to come up to him *health and cure,* and I *will heal them,* and I will reveal to them the crown of peace and truth," xxxiii. 6. Again, "There is nothing that judgeth *thy judgment for health,* thou hast no medicines of restoration," xxx. 13. Again, "Go up to Gilead, and take *balsam,* O virgin daughter of Egypt, in vain hast thou multiplied *medicines,* *there is no healing for thee,*" xlvi. 11. And in Ezechiel, "Near to the river there came up to the bank thereof on this side and on that every tree of food, whose leaf falleth not off, neither is the fruit thereof consumed, it is re-born in it's months, because the waters thereof go forth from the sanctuary; whence it's fruit is for food, *and it's leaf for medicine,*" xlviii. 12; the subject here treated of by the prophet is concerning the new house of God, or the new temple, by which is signified a new church, and in the interior sense the Lord's spiritual kingdom; wherefore *the river,* upon whose bank came up every tree of food, signifies those things which are of intelligence and wisdom, see n. 108, 109, 2702, 3051; *trees,* the perceptions and conjunctions of good and truth, n. 103, 2163, 2682, 2722, 2972, 4552; *food,* the goods and truths themselves, n. 680, 4459, 5147, 5293, 5576, 5915; *waters* going forth from the sanctuary

sanctuary, the truths which constitute intelligence, n. 2702, 3058, 3424, 4976, 5668; the *sanctuary*, celestial love, in the supreme sense the divine human (principle) of the Lord, from whom is that love; the *fruits*, which are for food, signify the goods of love, n. 913, 983, 2846, 2847, 3146; the *leaf*, which was for medicine, signifies the truth of faith, n. 885; hence it is evident what *medicine* signifies, viz. what preserves from falses and evils; for the truth of faith, when it leads to the good of love, inasmuch as it withdraws from evils, preserves.

6503. "To embalm his father"—that hereby is signified lest he should be infected with any contagion, appears from the signification of embalming, as denoting the means of preservation from contagion; and from the representation of Israel, as denoting the good which is of the spiritual church, see above, n. 6499; hence it is evident, that by embalming his father is signified the means of preservation, lest the good which is of the spiritual church, should be infected with any contagion. The ground and reason why embalming signifies the means of preservation is, because the purpose of embalming bodies was to preserve them from decay. The means of the preservation of spiritual good from contagion is also treated of in what presently follows.

6504. "And the physicians embalmed Israel"—that hereby is signified the effect to preserve the good which is from truth, appears from the signification of embalming, as denoting the means of preservation from contagion, see just above, n. 6503, in the present case the effect of preservation, because it is said, they embalmed; and from the signification of physicians, as denoting preservation from evils, see above, n. 6502; and from the representation of Israel, as denoting spiritual good, which is the same as good that is derived from truth, see also above, n. 6499.

6505. "And forty days were fulfilled to him"—that hereby is signified a state of preparation by temptations, appears from the signification of the number forty, as denoting temptations, see n. 150, 862, 2272, 2273; and from the signification of days, as denoting states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; that they are states of preparation, is signified by those days being fulfilled to him, for by the fulfilling of those days preparation was made that the bodies might be preserved from decay, in the spiritual sense that souls might be preserved from the contagion of evil. That by temptations evils and falses are removed, and that man is thereby prepared to re-

ceive truths and goods, see n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144.

6506. "Because thus the days of the embalmed are full—filled"—that hereby is signified that those states are of preservation, appears from the signification of days, as denoting states, see just above, n. 6505; and from the signification of being embalmed as denoting the means of preservation, see also above, n. 6503.

6507. "And the Egyptians bemoaned him"—that hereby is signified the sadness of the scientifics of the church, appears from the signification of bemoaning, as denoting the height of sadness, and the representative of internal mourning, see n. 3801, 4786; and from the representation of the Egyptians, as denoting the scientifics of the church, see n. 4749, 4964, 4966. The sadness of the scientifics of the church, which is signified by the Egyptians bemoaning Israel, does not mean sadness on account of his death, for this sense is the sense of the letter; but sadness here signifies sadness by reason that the good of the church, which is represented by Israel, left the scientifics, which are the external things of the church, when it ascended from them to the internal of the church, which is the good of truth, for in this case it no longer views scientifics attaching to itself (*apud se,*) as heretofore, but below itself; for when the truth of the spiritual church becomes good, in this case there is effected a turning, and then it no longer looks at truths from truths, but from good, which turning hath been occasionally treated of before; hence comes sadness; and also on this account, because in this case another order takes place amongst scientifics, which is not effected without pain.

6508. "Seventy days"—that hereby is signified a full state, appears from the signification of seventy, for this number involves the same with seven, and seven signifies an entire period from beginning to end, thus a full state, see n. 728, 2044, 3845; that numbers in the word signify things, see n. 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; and that numbers multiplied signify the same with the simple ones from which they are compounded, see n. 5291, 5335, 5708, thus seventy the same with seven. That seventy denote an entire period, thus a full state, is evident also from the following passages, "It shall come to pass in that day, Tyre shall be given up to oblivion seventy years, according to the days of one king. At the end of seventy years there shall be to Tyre the song of a harlot; for it shall come to pass, at the end of seventy years Jehovah shall visit Tyre," Isaiah xxiii. 15, 17; Tyre denotes the know-
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ledges of good and truth which are of the church, n. 1201, which should be given to oblivion; seventy years denote an entire period from beginning to end; according to the days of one king denotes the state of truth within the church, for days are states, n. 6505, and king is truth, n. 1672, 2015, 2069, 3009, 5044, 5068, 6148; every one, who weighs the matter, may see that by Tyre in the above passage is not meant Tyre, and that without the internal sense it cannot be comprehended what it is for Tyre to be given up to oblivion seventy years, and what it is for this to be according to the days of one king; and so of the rest. And in Jeremiah, "The whole earth shall be for a desolation, for a devastation, and these nations shall serve the king of Babel *seventy years*, and it shall come to pass, when the *seventy years* shall be fulfilled, I will visit upon the king of Babel, and upon this nation, their iniquity," xxv. 11, 12, Chap. xxix 10; seventy years denote a full state of desolation and devastation; this was signified by the captivity of seventy years which the Jewish people endured. And in Daniel, "Seventy weeks are decided upon thy people, and upon thy city of holiness, to consume transgression, and to seal up sins, and to expiate iniquity, and to bring the justice of ages, and to seal up the vision and the prophet, and to anoint the holy of holies," ix. 24, where seventy manifestly denotes a full state, thus an entire period, before the Lord was to come, whence it is said of him, that he came in the fulness of time; that seventy weeks denote a full state, is evident from singular the things contained in that verse, viz. that so many were decided to consume transgression, also to expiate iniquity, and to bring the justice of ages, to seal up the vision and the prophet, to anoint the holy of holies; each of these things involves fulness. The like is involved in what presently follows in the same chapter, "Know therefore and perceive, from the going forth of the word even to restore and build up Jerusalem, even to Messiah the prince, are *seven weeks*," verse 25, where seven denotes a full state; that seven as well as seventy signify a full state, may be seen just above; Jerusalem in this passage manifestly denotes a new church, for Jerusalem on this occasion was not built, but destroyed.

6509. Verses 4, 5, 6. *And the days of his bemoaning passed away; and Joseph spake to the house of Pharaoh, saying, if I pray I have found grace in your eyes, speak ye I pray in the ears of Pharaoh, saying. My father adjured me, saying, behold I die, in my sepulchre, which I have digged for myself in the land of Canaan, there thou shalt bury me; and now let me go up I pray*

pray, and bury my father, and I will return. And Pharaoh said, go up and bury thy father, as he hath adjured thee. And the days of his bemoaning passed away, signifies that the states of sorrow were accomplished: and Joseph spake to the house of Pharaoh, signifies influx of the internal principle into the natural mind: saying, if I pray I have found grace in your eyes, signifies that he may be well received: speak ye I pray in the ears of Pharaoh, saying, signifies solicitation to consent: my father adjured me, signifies that he hath the church at heart: saying, behold I die, signifies that it ceased to be: in my sepulchre, which I have digged for myself in the land of Canaan, there shalt thou bury me, signifies that it was to be raised up again where the former church had been: and now let me go up I pray and bury my father, signifies resuscitation of the church there by the internal principle: and I will return, signifies presence in the natural mind: and Pharaoh said, go up and bury thy father, signifies affirmation that the church be raised up again: as he adjured thee, signifies because it is at heart.

6510. “And the days of bemoaning him passed away”—that hereby is signified that the states of sorrow were accomplished, appears from the signification of passing away, as denoting what is accomplished; and from the signification of days of bemoaning, as denoting states of sorrow, see above, n. 6500; that days denote states, see n. 6505.

6511. “And Joseph spake to the house of Pharaoh”—that hereby is signified influx of the internal principle into the natural mind, appears from the signification of speaking, as denoting influx, see n. 2951, 5481, 5743, 5797; and from the representation of Joseph, as denoting the internal principle, see above, n. 6499; and from the representation of house, as denoting the mind, see n. 4973, 5023; and from the representation of Pharaoh, as denoting the natural principle, see n. 5460, 5799, 6015; hence it is evident, that by Joseph speaking to the house of Pharaoh is signified influx of the internal principle into the natural mind.

6512. “Saying, if I pray I have found grace in your eyes”—that hereby is signified that he may be well received, appears from the signification of finding grace in the eyes, as being a form of insinuation, thus that he may be well received, see n. 4975, 6178.

6513. “Speak ye I pray in the ears of Pharaoh, saying”—that hereby is signified solicitation to consent, appears from the signification of speak ye I pray, as denoting solicitation; and from

from the signification of ears, as denoting obedience, see n. 2542, 3869, 4551, 4652 to 4660, in the present case consent, because it is to the king; obedience also is consent, but is called obedience, when applied to those of inferior rank, and consent when applied to those of higher rank.

6514. "My father hath adjured me"—that hereby is signified that he hath the church at heart, appears from the representation of Israel, who is here the father, as denoting the spiritual church, see n. 4286, 6426; and from the signification of adjuring, as denoting to bind inwardly, in the present case to have at heart, for he who binds inwardly, and thus by conscience, doeth it because he hath it at heart; hence this is here signified by adjuring.

6515. "Saying, behold I die"—that hereby is signified that it ceased to be, viz. the church, appears from the signification of dying, as denoting no longer to be, see n. 494, and as denoting the last time of the church, when it expires, n. 2908, 2917, 2923.

6516. "In my sepulchre, which I have digged for myself in the land of Canaan, there thou shalt bury me"—that hereby is signified that it was to be raised up again, viz. the church, where a former church had been, appears from the signification of a sepulchre, and of burying, as denoting resuscitation, see n. 5551; and from the signification of the land of Canaan, as denoting the Lord's kingdom and church, see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447. The reason why Jacob was willing to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, was, because his posterity were to possess it, and thus he would lie amongst his own; but in the internal sense this was not signified, but something else, viz. regeneration and resurrection, because the church was there, for by burial in the internal sense is signified regeneration and resurrection, see n. 2916, 2917, 4621, 5551, and by the land of Canaan the church, as is evident from the passages here above cited; and by Abraham, Isaac, and Jacob, the Lord as to the divine (principle) itself and the divine human, and in the respective sense the Lord's kingdom as to its internal and external, see n. 1965, 1989, 2011, 3247, 3395, 4615, 6098, 6185, 6276; this now in the internal sense is signified by their burial there; hence amongst the Jews, who believe a resurrection, there still remains an opinion, that although they are buried elsewhere, still they shall rise again there. The reason why it is said, that the church will be raised again *where a former church had been*, is, because the Lord's church from the most ancient

ancient times had been there, see n. 3686, 4447, 4454, 4516, 4517, 5136; hence also it was that Abraham was ordered to go thither, and also that the posterity of Jacob were introduced thither, and this not because that land was more holy than other lands, but because from the most ancient times all the places there, as well provinces as cities, and also mountains and rivers, were representative of such things as are of the Lord's kingdom, and the names themselves, which were given them, involved such things; for every name, which is given from heaven to any place, and also to any person, involves what is celestial and spiritual; and when it is given from heaven, it is then perceived there; and the most ancient church, which was celestial, and had communication with heaven, was the church which gave the names. The reason therefore why the church was again to be established there, was, because the word was to be given, in which all and singular things might be representative and significative of things spiritual and celestial, and thus the word might be understood in heaven as well as on earth, which could not in any wise have been the case, unless the names of places and of persons were also significative; hence it is, that the posterity of Jacob were introduced thither, and hence prophets were there raised up by whom the word was written, and also on this account the representative of a church was instituted amongst the posterity of Jacob; hence it is evident, why it is said that a church was to be raised up again where a former church had been. That the names, which are contained in the word, signify things, see n. 1224, 1264, 1876, 1888, 4442, 5225, besides several other places, where it hath been explained what the names signify; but that those names are perceived in heaven as to their signification, and this without instruction, is an arcanum which no one hath heretofore known, wherefore it may be expedient to declare it. Whilst the word is reading, the Lord at such times flows-in and teaches; there are also (what is wonderful) scriptures in the spiritual world, which I have occasionally seen, and which I was able to read, but not to understand, nevertheless they are clearly understood by good spirits and angels, because they are in agreement with their universal language; and it hath been given to know, that singular the expressions therein, even to singular the syllables, involve such things as are of that world, thus spiritual things, and that they are there perceived by their aspiration, and from the affection resulting from the pronunciation of them, thus from a milder and harsher modification; but this possibly scarce any one will believe. This discovery is made, to the intent it may be known, that names in
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the word, inasmuch as they are inscribed in heaven, are instantly perceived there as to their signification.

6517. "And now let me go up and bury my father"—that hereby is signified the resuscitation of the church there by the internal principle, appears from the signification of being buried, as denoting resuscitation, see just above, n. 5516; and from the representation of Israel, who is here the father, as denoting the church, see also above, n. 6514; and from the representation of Joseph, who saith this of himself, as denoting the internal principle, see n. 6499.

6518. "And I will return"—that hereby is signified presence in the natural mind, appears from the signification of returning, as denoting presence, for in the internal sense to depart and to go signify to live, see n. 3335, 4882, 5493, 5606, hence to return or to come again denotes the presence of life there from whence departure was made, for the mind is still present there; the reason why it denotes presence in the natural mind is, because by the land of Egypt, to which he was to return, is signified the natural mind, see n. 5276, 5278, 5280, 5288, 5301.

6519. "And Pharaoh said, go up and bury thy father"—that hereby is signified affirmation that the church may be raised up again, appears from what was said just above, where the like words occur; that it denotes affirmation, is evident.

6520. "As he adjured thee"—that hereby is signified that he hath it at heart, appears from the signification of adjuring, as denoting to have at heart, see above, n. 6514.

6521. Verses 7, 8, 9. *And Joseph went up to bury his father; and there went up with him all the servants of Pharaoh the elders of his house, and all the elders of the land of Egypt. And the whole house of Joseph, and his brethren, and the house of his father, only their infants, and their flocks, and their herds, they left in the land of Goshen. And there went up with him also chariots, also horsemen, there was an army exceedingly grievous. And Joseph went up to bury his father, signifies the internal principle for the re-establishment of the church: and there went up with him all the servants of Pharaoh, signifies that it adjoined to itself the scientifics of the natural principle: the elders of his house, signifies which were in agreement with good: and all the elders of the land of Egypt, signifies that they were in agreement with truth: and the whole house of Joseph, signifies the celestial things of the spiritual principle: and his brethren, signifies the truths thence derived: and the house of his father, signifies spiritual good: only their infants, signifies innocence: and their flocks, signifies charity: and their herds, signifies*

signifies exercises of charity: they left in the land of Goshen, signifies that they were in the inmost of the scientifics of the church: and there went up with him also chariots, signifies doctrinals: also horsemen, signifies things intellectual: and there was an army exceedingly grievous, signifies truths and goods conjoined.

6522. "And Joseph went up to bury his father"—that hereby is signified the internal principle for the re-establishment of the church, appears from the representation of Joseph, as denoting the internal principle, see above, n. 6499; and from the signification of being buried, as denoting resuscitation, see n. 6516, thus re-establishment, because it is predicated of the church; and from the representation of Israel, who is here the father, as denoting the church, see n. 4286, 6426.

6523. "And there went up with him all the servants of Pharaoh"—that hereby is signified that it adjoined to itself the scientifics of the church, appears from the signification of going up with him, as denoting to adjoin to himself; for whereas it was done from command that they went up, he adjoined them to himself; and from the signification of the servants of Pharaoh, as denoting the scientifics of the natural principle, for by Pharaoh is represented the natural principle in general, see n. 3460, 5799, 6015; and whereas in the natural principle there are scientifics, these are what are signified by his servants, as also by the Egyptians, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 6004, 5700, 5702.

6524. "The elders of his house"—that hereby is signified which were in agreement with good, appears from the signification of elders, as denoting the chief things of wisdom, thus agreeing with good, of which we shall speak presently; and from the signification of house, as denoting good, see n. 2559, 3652, 3720, 4982. The reason why elders denote chief things of wisdom is, because old men in the word signify such as are wise, and in the sense abstracted from person, wisdom; inasmuch as the twelve tribes of Israel signified all truths and goods in the complex, there were set over them princes, and also elders, and by princes were signified primary truths, which are of intelligence, and by elders the chief things of wisdom, thus which are of good; that princes signify primary truths which are of intelligence, may be seen, n. 1482, 2039, 5044; but that elders signified the chief things of wisdom, and old men wisdom, is evident from the following passages, "They shall extol Jehovah in the congregation of the people, and in the sitting together of the old men they shall praise him," Psalm cvii. 32, where

where the congregation of the people denotes those who are in the truths which are of intelligence, for congregation is predicated of truths, n. 6355, and also people, n. 1295, 1260, 2928, 3295, 3581; the sitting together of the old men denotes those who are in good, which is of wisdom; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth, n. 1655. Again, "*I am wiser than the old*, because I have kept thy commandments," Psalm cxix. 100, where the old manifestly denote the wise. In like manner in Job, "*In the old there is wisdom, in length of days intelligence*," xii. 12. And in Moses, "*Thou shalt rise up before the grey head, and shalt honour the faces of the old*," Levit. xix. 32; this command was given, because the old represented wisdom. And in the Revelation, "*On the thrones I saw twenty-four elders sitting, clad in white garments, who had on their heads golden crowns*," iv. 4; elders denote those things which are of wisdom, thus which are of good; that elders denote those things, is evident from the description, viz. that they sat on thrones, were clad in white garments, and had golden crowns on their heads; for thrones denote the truths of intelligence derived from the good which is of wisdom, n. 5313, in like manner white garments; that garments denote truths, see n. 1073, 4545, 4763, 5248, 5954, and that white is predicated of truth, n. 3301, 5319; golden crowns on their heads denote the goods of wisdom, for gold is the good of love, n. 113, 1551, 1552, 5658, and the head denotes the celestial principle, where wisdom is, n. 4938, 4939, 5328, 6436; they are called wise who are in the third or inmost heaven, thus who are nearest to the Lord; but they are called intelligent who are in the middle or second heaven, thus who are not so near to the Lord. Again, "*All the angels stood about the throne, and the elders, and the four animals*," Rev. vii. 11, where also elders denote those things which are of wisdom. So likewise in the following passages, "*The boy shall lift up himself against the old man, and the despised against the honourable*," Isaiah iii. 5. Again, "*Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before his elders in glory*," xxiv. 23. And in Jeremiah, "*My priests and my elders have expired in the city, because they have sought food for themselves wherewith to refresh their soul*," Lam. i. 19. Again, "*Her king and her princes are among the Gentiles, there is no law, they sit in the earth, the elders of the daughter of Zion are silent*," Lam. ii. 9, 10. Again, "*They have ravished the women in Zion, the virgins in the cities of Judah, princes are hung by their hands, the faces of the old men were not honoured, the elders*" have

"have ceased from the gate," Lam. v. 11, 12, 14. And in Ezechiel, "Misery shall come upon misery, and rumour shall be upon rumour, therefore they shall seek a vision from the prophet, but the law hath perished from the priest, and counsel from the elders; the king shall mourn, and the prince shall be clothed with astonishment," vii. 26, 27. And in Zechariah, "There shall yet dwell *old males and women* in the streets of Jerusalem, and a man in whose hand is his staff on account of the multitude of days," viii. 4. That elders might represent those things which are of wisdom, there was taken from the spirit of Moses, and given to them, whence they prophesied, Numb. xi. 16, and the following verses. Elders in the opposite sense denote those things which are contrary to wisdom, Ezech. viii. 11, 12.

6525. "And all the elders of the land of Egypt"—that hereby is signified which were in agreement with truth, appears from the signification of elders, as denoting the chief things of wisdom, thus the things in agreement with good, see just above, n. 6521, in the present case in agreement with truth, for the things which are in agreement with good, are in agreement also with truth; and from the signification of the land of Egypt, as denoting the natural mind where scientifics are, see n. 5276, 5278, 5280, 5288, 5301, thus also where truths are, for scientifics are the truths of the natural mind, and when they are truths, they are called scientific truths.

6526. "And the whole house of Joseph"—that hereby are signified the celestial things of the spiritual principle, appears from the representation of Joseph, as denoting the celestial of the spiritual principle, see n. 4286, 4592, 4963, 5307, 5331, 5332, hence the house of Joseph denotes the celestial things of the spiritual principle.

6527. "And his brethren"—that hereby are signified the truths thence derived, appears from the representation of the sons of Israel, who are here the brethren of Joseph, as denoting spiritual truths, see n. 5414, 5879, 5951; which truths are also from the internal celestial principle, which is Joseph, but by spiritual good, which is Israel.

6528. "And the house of his father"—that hereby is signified spiritual good, appears from the representation of Israel, who is here the father, as denoting spiritual good, see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; hence his house denotes in the complex all the things of that good.

6529. "Only their infants"—that hereby is signified innocence,

cence, appears from the signification of infants, as denoting innocence, see n. 430, 3138, 5608.

6530. "And their flocks"—that hereby is signified charity, appears from the signification of flocks, as denoting the interior good of charity, see n. 5913, 6048.

6531. "And their herds"—that hereby are signified the exercises of charity, appears from the signification of herds, as denoting the exterior goods of charity, see n. 2566, 5913, 6048, thus the exercises thereof, for these are the exterior goods of charity.

6532. "They left in the land of Goshen"—that hereby is signified that they were in the inmost of scientifics, appears from the signification of the land of Goshen, as denoting the midst or inmost in the natural principle, where the scientifics of the church are, see n. 5910, 6028, 6031, 6068; that the interior and exterior goods of innocence and charity, n. 6526, 6527, 6528, were in that inmost, is signified by leaving the infants, the flocks, and herds in the land of Goshen, for the things which are left any where, are there, thus by *their leaving* in the internal sense is not signified to leave, but to be there, viz. in the inmost of the scientifics of the church, which is the land of Goshen.

6533. "And there went up with him also chariots"—that hereby are signified doctrinals, appears from the signification of chariots, as denoting doctrinals, see n. 5321, 5945.

6534. "Also horsemen"—that hereby are signified things intellectual, appears from the signification of horsemen, as denoting those things which are of the intellect, for by horse is signified the intellectual principle, see n. 2760, 2761, 2762, 3217, 5321, 6125. That horsemen denote those things which are of the intellect, may be manifest from the following passages, "Jehovah alone led him, *he caused him to ride upon the heights of the earth,*" Deut. xxxii. 12, 13, speaking of the ancient church; to cause to ride on the heights of the earth denotes to gift with superior intellect. And in David, "Mount in thine honour, and *ride upon the word of truth,* and meekness and justice, and thy right hand shall teach thee wonderful things," Psalm xlv. 4, speaking of the Lord; to ride upon the word of truth denotes to be in the very intellect itself of truth. Again, "Sing unto God, praise his name, extol *him that rideth upon the clouds,* by Jah his name," Psalm lxviii. 4, speaking also of the Lord; clouds denote the literal sense of the word, see preface to Gen. xviii. n. 4060, 4891, 5922, 6343; to ride upon them denotes to be in the internal sense, where truth is in it's intelligence and wisdom. And in Zechariah,
"In

"In that day I will smite *every horse* with astonishment, and
 "his rider with madness, and upon the house of Judah I will open
 "mine eye; but *every horse of the people* I will smite with blind-
 "ness," xii. 4, where horse denotes the intellectual principle,
 and rider the intellect; who doth not see that horse in this pas-
 sage doth not mean horse, nor rider rider, but that such a prin-
 ciple is signified as can be smitten with astonishment and mad-
 ness, also with blindness; that this has relation to the intellect,
 is evident. That by horses and horsemen are signified things
 intellectual, and in the opposite sense reasonings and the falses
 thence derived, may be manifest from the Revelation, "I saw,
 "when behold a *white horse*, and he that sat upon him had a bow,
 "and a crown was given to him, and he went forth conquering.
 "Then there went forth *another bay horse*, and to him that sat
 "upon him it was given to take away peace from the earth, and
 "that they should slay each other, whence there was given to
 "him a great dagger. I saw, when behold a *black horse*, and
 "he that sat upon him had a pair of balances in his hand; then
 "I saw, when behold a *pale horse*, and one that sat upon him,
 "whose name was death," vi. 2, 4, 6, 8; that horses in this
 passage and they that sat upon them signify such things as are
 of the understanding of truth, and in the opposite sense such as
 are of the false principle, is evident from singular the things
 contained in it; the white horse and he that sat upon him denote
 the understanding of truth from the word; that he who sat upon
 the white horse is the Lord as to the word, is expressly said,
 Rev. xix. 11, 13, 16; the bay horse and he that sat upon him
 denote reasonings grounded in the lusts of evil, whereby violence
 is done to the truths derived from the word; the black horse
 and he that sat upon him denote the intellectual principle of
 truth extinguished; and the pale horse and he that sat upon him
 denote damnation thence derived. Horses and horsemen in the
 opposite sense denote the intellect perverted, and the falses
 thence derived, also in Ezechiel, "Oholah committed whore-
 "dom under me, and she doated upon her lovers, captains and
 "leaders, all young men of desire, *horsemen riding on horses*.
 "Her sister Oholibah loved the sons of Asher, captains and
 "leaders, nigh at hand, clothed with perfect ornament, *horsemen*
 "*riding on horses*, all young men of desire," xxiii. 5, 6, 12,
 where Oholah denotes the perverted spiritual church, which is
 Samaria, and Oholibah denotes the perverted celestial church,
 which is Jerusalem, for the Israelites who were of Samaria re-
 presented the spiritual church, but the Jews who were of Jeru-
 salem represented the celestial church; the Assyrians and sons
 of

of Asher denote reasoning against the truths of faith, n. 1186; horsemen riding on horses denote perverted intellect, whence come falses. And in Habakkuk, "Behold I raise up the Chaldeans a bitter and hasty nation, marching into the breadth of the earth, to inherit habitations not their own, whose horses are swifter than leopards, fiercer than the wolves of the evening, that their horsemen may spread themselves, whence their horsemen come from far," i. 6, 8, where the Chaldeans denote those who are in falses, but in externals appear to be in truths, thus they denote the profanation of truth, as Babel denotes the profanation of good, see n. 1182, 1368; to march into the breadth of the earth denotes to destroy truths; that the breadth of the earth denotes truth, see n. 3433, 3434, 4482; hence it is evident that the horsemen, who spread themselves, and come from far, denote those things which are of perverted intellect, thus falses.

6535. "And there was an army exceedingly grievous"—that hereby are signified truths and goods conjoined, appears from the signification of army, as denoting truths and goods, see n. 3448; and whereas in this case the truths and goods, which are signified by the elders of the house of Pharaoh, and the elders of the land of Egypt, as well as what are signified by the house of Joseph, and also by the house of their father, were together, therefore by an army exceedingly grievous are here signified truths and goods conjoined.

6536. Verses 10, 11. *And they came to the threshing-floor of Atad, which is in the passage of Jordan, and they lamented there a great lamentation and exceedingly grievous, and he made a mourning for his father seven days. And the inhabitant of the land the Canaanite saw the mourning in the threshing-floor of Atad, and they said, this is a grievous mourning to the Egyptians, therefore he called the name thereof Avel-Mizraim, which is in the passage of Jordan.* And they came to the threshing-floor of Atad, signifies the first state: which is in the passage of Jordan, signifies which is of initiation into the knowledges of good and truth: and they lamented there a great lamentation and exceedingly grievous, signifies grief: and he made for his father a mourning of seven days, signifies the end of grief: and the inhabitant of the land the Canaanite saw the grievous mourning in the threshing-floor of Atad, signifies apperception of grief by the good of the church: and they said, this is a grievous mourning to the Egyptians, signifies that scientifics have grief before they are initiated into the truths of the church: therefore he

he called the name thereof Avel-Mizraim, signifies the quality of grief.

6537. "And they came to the threshing-floor of Atad"—that hereby is signified the first state, appears from the signification of threshing-floor, as denoting where the good of truth is, for in a threshing-floor there is corn, and by corn is signified the good which is derived from truth, n. 5295, 5410, and also the truth of good, n. 5959; and from the signification of Atad, as denoting the quality of that state, as by names of places elsewhere; the reason why by the threshing-floor of Atad is signified a state, viz. to the good and truth of the church, is, because it was in the passage of Jordan, and by that passage is signified initiation into the knowledges of good and truth, of which we shall speak presently; for Jordan was the first boundary to the land of Canaan, and whereas by the land of Canaan is signified the church, therefore by Jordan are signified those things which are the first of the church, or by which entrance to the church is opened; hence it is, that by the threshing-floor of Atad is signified the first state; and whereas the first state was signified, mourning was made near the threshing-floor, inasmuch as it was on this side Jordan, and the land of Canaan was there in sight, whereby is signified the church. That a threshing-floor signifies where the good of truth is and the truth of good, thus where the things of the church are, is manifest from Joel, "Rejoice ye sons of Zion, and be glad in Jehovah your God; *the threshing-floors are full of corn*, and the presses are overflowed with new wine and oil," ii. 23, 24, where the sons of Zion denote truths derived from good; the threshing-floors full of corn denote that truths and goods abound. And in Hosea, "Be not glad Israel, because thou hast committed whoredom from under thy God, thou hast loved a harlot's hire *under all floors of corn*; the *floor* and the wine-press shall not feed them, and the new wine shall lie to them," ix. 1, 2, where to commit whoredom and to love the hire of a harlot, denotes to falsify truths, and to love what is falsified; floors of corn denote the truths of good falsified. Inasmuch as a threshing-floor signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles, of which it is thus written in Moses, "Thou shalt observe the feast of tabernacles seven days, *when thou shalt gather from thy threshing-floor*, and from thy wine-press," Deut. xvi. 13; the feast of tabernacles signified holy worship, thus worship grounded in good and truth, n. 3312, 3391.

6538. "Which is in the passage of Jordan"—that hereby is signified

signified which is of initiation into the knowledges of good and truth, appears from the signification of Jordan, as denoting initiation into the knowledges of good and truth, thus denoting the first of the Lord's kingdom and church as to entrance, and the last as to exit, see n. 4255; that the rivers, where the land of Canaan terminated, were representative of the ultimates in the Lord's kingdom, see n. 1585, 4116, 4240; hence it is, that by the passage of Jordan is signified initiation into the knowledges of good and truth, for the knowledges of good and truth are the first things whereby man is initiated into the things of the church.

6539. "And they lamented there a great lamentation and exceedingly grievous"—that hereby is signified grief, appears from the signification of lamentation, as denoting grief; the grief which is here signified is the grief of initiation, see just above, n. 6537, for before the knowledges of good and truth, which are initiations, can be implanted into good, and thereby become the good of the church, there is grief, for another state must be induced in the natural principle, and the scientifics in that principle must be otherwise arranged, thus the things which man had before loved must be destroyed, therefore also he must undergo temptations; hence the grief which is represented by the grievous lamentation which they lamented.

6540. "And he made a mourning for his father seven days"—that hereby is signified the end of grief, appears from the signification of mourning, as denoting grief before the knowledges of good and truth are implanted, see just above, n. 6539; and from the signification of seven days, as denoting an entire period from beginning to end, see n. 728, 2044, 3845, 6508, in the present case therefore denoting the end, because when those days were finished, they passed over Jordan.

6541. "And the inhabitant of the land the Canaanite saw the grievous mourning in the threshing-floor of Atad"—that hereby is signified the apperception of grief by the good of the church, appears from the signification of seeing, as denoting apperception, see n. 2150, 3764, 4723, 5400; and from the signification of inhabitant, as denoting good, see n. 2268, 2451, 2712, 3613; and from the signification of the land, in the present case of Canaan, where the inhabitant the Canaanite dwelt, as denoting the church, see n. 1413, 1437, 1607, 1866, 3038, 3431, 3705; and from the signification of mourning, as denoting grief, see just above, n. 6539, 6540; and from the signification of the threshing-floor of Atad, as denoting the first state, viz. of initiation, see n. 6537, 6538; hence it is evident, that by the inhabitant

tant of the land the Canaanite seeing the grievous mourning in the threshing-floor of Atad, is signified apperception of grief by the good of the church.

6542. "And they said, this is a grievous mourning to the Egyptians"—that hereby is signified that scientifics had grief before they are initiated into the truths of the church, appears from what hath been said above, n. 6539, where these words were explained.

6543. "Therefore they called the name thereof Avel-Mizraim"—that hereby is signified the quality of grief, appears from the signification of a name and of calling a name, as denoting quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, and because in old time names were given which signified things and states, thus quality, see n. 1946, 3422, 4298; therefore the quality itself is signified by Avel-Mizraim, by which name in the original tongue is signified *the mourning of the Egyptians*.

6544. Verses 12, 13. *And his sons did so as he had commanded them. And his sons brought him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre. And his sons did so as he had commanded them*, signifies effect according to influx: and his sons brought him to the land of Canaan, signifies that the church was thither translated: and they buried him, signifies resurrection there: in the cave of the field of Machpelah, signifies the beginning of regeneration: which Abraham had bought with the field, signifies whom the Lord had redeemed: for the possession of a sepulchre from Ephron the Hittite, signifies those who receive the truth and good of faith, and suffer themselves to be regenerated: upon the faces of Mamre, signifies quality and quantity.

6545. "And his sons did so as he had commanded them"—that hereby is signified effect according to influx, appears from the signification of doing, as denoting effect; and from the signification of commanding, as denoting influx, see n. 5486, 5732.

6546. "And his sons brought him to the land of Canaan"—that hereby is signified that the church was translated thither, appears from the signification of bringing, as denoting to translate, viz. the church, for this is signified by the land of Canaan, see n. 1413, 1437, 1607, 1806, 3038, 3481, 3705. Why the church was thither translated, may be seen above, n. 6516.

6547. "And they buried him"—that hereby is signified resuscitation

citation there, appears from the signification of being buried, as denoting resuscitation, see n. 5551, 6516.

6548. "In the cave of the field of Machpelah"—that hereby is signified the beginning of regeneration, appears from the signification of the cave of the field of Machpelah, as denoting faith in obscurity, see n. 2935, and that Machpelah denotes regeneration, n. 2970, thus the beginning of regeneration, for at that time faith is in obscurity.

6549. "Which Abraham had bought with the field"—that hereby is signified whom the Lord had redeemed, appears from the signification of buying, as denoting redemption, see n. 6458, 6461; and from the representation of Abraham, as denoting the Lord, see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276; and from the signification of field, as denoting the church, see n. 2971, 3766; hence it is evident, that by which Abraham had bought with the field, are signified they who are of the church, whom the Lord had redeemed.

6550. "For a possession of a sepulchre from Ephron the Hittite"—that hereby are signified those who receive the truth and good of faith, and suffer themselves to be regenerated, appears from the signification of sepulchre, as denoting regeneration, see n. 2916, 2917, 5551, 6459; and from the representation of Ephron the Hittite, as denoting those with whom good and truth can be received, see n. 6458.

6551. "On the faces of Mamre"—that hereby is signified quality and quantity, appears from the signification of Mamre, as denoting the quality and quantity of the thing to which it is adjoined, see n. 2970, 4613, 6456, 6552. That somewhat peculiar is signified by Abraham's having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, may be manifest from this consideration, that it is so often repeated, as Gen. xxiii. "*The field of Ephron, which is in Machpelah, which is before Mamre, was made sure,*" Verse 17. Again, "After this, Abraham buried Sarah his wife *at the cave of the field of Machpelah, upon the faces of Mamre;*" and again, "*The field and the cave which was in it was made sure to Abraham for the possession of a sepulchre from the sons of Heth,*" Verses 19, 20. Also Gen. xxv. "They buried Abraham *at the cave of Machpelah, at the field of Ephron, the son of Zachar, the Hittite, which is on the faces of Mamre; the field which Abraham bought from the sons of Heth,*" Verses 9, 10. Also Gen. xlix. "Bury me in *the cave which is in the field of Machpelah, which is on the* faces

“faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for the possession of a sepulchre. The purchase of the field and of the cave, which was therein, was from the sons of Heth,” Verse 30, 31; and in this chapter, *“They buried him in the cave of the field of Machpelah, which Abraham had bought with the field for the possession of a sepulchre from Ephron the Hittite, upon the faces of Mamre.”* The peculiar thing, which is signified by this frequent repetition in nearly the same words, is grounded in this consideration, that by Abraham, Isaac, and Jacob, is represented the Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah, the beginning of regeneration; by Ephron the Hittite, they who receive the good of faith, and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church; thus that those things in sum signify the establishment of a spiritual church, therefore they are so often repeated.

6552. Verse 14. *And Joseph returned to Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.* And Joseph returned to Egypt, he and his brethren, signifies the life of the internal celestial principle and of the truths of faith in scientifics; and all that went up with him to bury his father, signifies all things which conduce to regeneration: after that he had buried his father, signifies to resuscitate the church.

6553. *“And Joseph returned to Egypt, he and his brethren”*—that hereby is signified the life of the internal celestial principle and of the truths of the church in scientifics, appears from the signification of returning, as denoting to live, see n. 5614, 5618; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5869, 5877, 6177; and from the representation of the sons of Israel, who are here his brethren, as denoting the truths of faith in the complex, see n. 5414, 5879, 5951; and from the signification of Egypt, as denoting scientifics, see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966. The life of the internal celestial principle, and of the truths of faith in scientifics, hath been treated of in the chapters which treat of Joseph, in that he was made Lord of the land of Egypt, and governor of the house of Pharaoh; and which afterwards treat of the journeying of the sons of Jacob to Joseph, and of the coming of them and their father Jacob to Egypt, see n. 6004, 6023, 6051, 6052, 6077.

6554. *“And all that went up with him to bury his father”*—that hereby are signified all things which conduce to regeneration,
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tion, appears from the signification of burying, as denoting regeneration and resurrection, see n. 2916, 2917, 4621, 6516; and as denoting the exsuscitation and establishment of the church, n. 5551, 6516; all things which conduce thereto are signified by all that went up with him, for they were the whole house of Joseph, also the house of his father, and likewise the elders of the house of Pharaoh, and the elders of the land of Egypt; and by the house of Joseph are signified the celestial things of the spiritual principle, n. 6526; by the house of his father, all those things which are of spiritual good, n. 6528; by the elders of the house of Pharaoh, those things which were in agreement with good, n. 6524; and by the elders of the land of Egypt, those things which were in agreement with truth; hence it is evident, that by all who went up with him to bury, are signified all things which conduce to regeneration. The reason why to bury signifies both regeneration, and also resurrection, and likewise the exsuscitation and establishment of the church is, because those significations involve what is alike; for regeneration is resurrection, inasmuch as when man is regenerated, he becomes from dead alive, thus he rises again; in like manner when the church is exsuscitated and established in man, for this is effected by regeneration, thus by resurrection from death to life.

6555. "After that he had buried his father"—that hereby is signified to resuscitate the church, appears from the signification of being buried, as denoting the resuscitation of the church, see just above, n. 6554; and from the representation of Israel, as denoting the spiritual church, see n. 4286, 6426, 6514, 6517, 6522.

6556. Verses 15, 16, 17, 18, 19, 20, 21. *And the brethren of Joseph saw that their father was dead, and they said, peradventure Joseph will hold us in hatred, and bringing back will bring back upon us all the evil which we have recompensed to him. And they commanded Joseph, saying, thy father commanded before he died, saying, Thus shall ye say to Joseph, I pray remit I pray the transgression of thy brethren, and their sin, because they have recompensed evil to thee; and now remit I pray the transgression of the servants of the God of thy father. And Joseph wept as they spake to him. And his brethren also went, and fell down before him, and said, behold we are to thee for servants. And Joseph said to them, fear ye not, for am I instead of God? And ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people. And now fear ye not, I will sustain you and*
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your infants; and he comforted them, and spake upon their heart. And the brethren of Joseph saw that their father was dead, signifies things alienated from truth and good, and apperception that the church was exsuscitated: and they said, peradventure Joseph will hold us in hatred, signifies that they rejected the internal principle: and bringing back he will bring back upon us all the evil which we have recompensed to him, signifies that punishment therefore is imminent according to desert: and they commanded Joseph, saying, signifies influx from the internal principle and thence perception: thy father commanded before he died, saying, signifies that it was from the command of the church: thus shall ye say to Joseph, signifies perception from the internal principle what ought to be done: I pray remit I pray the transgression of thy brethren, and their sin, signifies supplication and penitence: because they have recompensed evil to thee, signifies that they were averse from the good and truth which flow-in: and now I pray remit I pray the transgression of the servants of the God of thy fathers, signifies penitence and the acknowledgement of the divine things of the church: and Joseph wept while they spake to him, signifies reception from love: and his brethren also went, and fell down before him, signifies the submission of those things which are in the natural principle beneath the internal: and they said, behold we are to thee for servants, signifies that they would not be at their own disposal: and Joseph said to them, fear ye not, signifies recreation from the internal principle: for am I instead of God, signifies that God will provide: and ye thought evil upon me, signifies that the things which are alienated intend nothing but evil: God thought it for good, signifies that the divine (principle) turns it into good: to the intent to do according to this day, signifies that it is according to order from eternity: to make alive a great people, signifies that hence is life to those who are in the truths of good: and now fear ye not, signifies that they should not be solicitous: I will sustain you and your infants, signifies that they should live by the internal principle from the divine by truth which is of the understanding and good which is of the will: and he comforted them, signifies hope: and spake upon their heart, signifies confidence.

6557. "And the brethren of Joseph saw that their father was "dead"—that hereby are signified things alienated from truth and good, and apperception that the church was exsuscitated, appears from the signification of seeing, as denoting to understand and apperceive, see n. 2150, 2325, 2807, 3764, 3863, 4403 to 4421, 4567, 4723, 5400; and from the representation of the

the sons of Jacob, who are here the brethren, as denoting things alienated from truth and good; for when they willed to kill, and sold Joseph, they then represented things alienated from truth and good; that this state is here signified, is evident from their words, "They said, peradventure Joseph will hold us in hatred, and bringing back will bring back upon us all the evil which we have recompensed to him;" hence it is that at this time they represented the opposite; and from the signification of being dead, as denoting to be resuscitated, viz. the church, see n. 3326, 3498, 3505, 4618, 4621, 6036, 6222; and from the representation of Israel, who is here the father, as denoting the church, see n. 4286, 6426; hence it is evident, that by the brethren of Joseph seeing that their father was dead, is signified apperception by the things alienated from truth and good that the church was exsuscitated.

6558. "And they said, peradventure Joseph will hold us in hatred"—that hereby is signified that they rejected the internal principle, appears from the signification of holding in hatred, as denoting to be averse from and to reject; and from the representation of Joseph, as denoting the internal principle, see n. 6177, 6224, not that Joseph rejected, but that they rejected Joseph; it is according to appearance, to attribute to the internal principle, which is Joseph, what is of the external principle, which is his brethren, in like manner as hatred and revenge are attributed to Jehovah, which yet appertain unto man.

6559. "And bringing back he will bring back upon us all the evil which we have recompensed to him"—that hereby is signified that punishment is therefore imminent according to desert, appears from the signification of bringing back the evil which we have recompensed to him, as denoting punishment according to desert, for the bringing back of the evil which is done to any one denotes punishment grounded in desert. It may be expedient to say how the case is with the bringing back of evil, or with punishments, in the spiritual world, because hence it is evident what is the internal sense of these words; if evil spirits do any evil in the world of spirits above, what they have imbued by life in the world, punishers are instantly at hand, and they chastise them altogether according to the degree of transcendency; for the law in the other life is, that no one ought to become worse than he had been in the world; they who are punished are altogether ignorant whence it is that those chastisers know, that the evil is above what they have imbued; but they are informed, that such is the order in the other life,
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that evil itself hath punishment along with it, so that the evil of a deed is altogether conjoined with the evil of punishment, that is, that in the evil itself is it's punishment; and therefore, that it is according to order, that recompensors be instantly at hand; thus it is done when evil spirits in the world of spirits do evil, but in their particular hells one chastises another, according to the evil which they had actually imbued in the world, for this evil they bring along with them into the other life. From these considerations it may be manifest how it is to be understood, that punishment is therefore imminent according to desert, which is signified by the words, "Bringing back he will bring back" "upon us all the evil which we have recompensed to him." But as to what concerns good spirits, if perchance they speak evil or do evil, they are not punished, but pardoned, and also excused, for their end is not to speak evil or to do evil, and they know that such things are excited in them from hell, so as to come forth without any blame of their's; this is also apperceived from their struggling against such things, and afterwards from their grief.

6560. "And they commanded Joseph, saying"—that hereby is signified influx from the internal principle and thence perception, appears from the signification of commanding, as denoting influx, see n. 5486, 5732; and from the representation of Joseph, as denoting the internal principle, see n. 6177, 6224; and from the signification of saying, as denoting perception, see frequently above; hence by they commanded Joseph, saying, is signified influx from the internal principle, and thence perception. The reason why their commanding Joseph denotes influx from the internal principle into the external, but not from the external into the internal, is, because all influx comes from an interior principle, and in no case from an exterior, see n. 6322.

6561. "Our father commanded before he died, saying"—that hereby is signified that it was from the command of the church, appears from the representation of Israel, who is here the father, as denoting the church, see n. 4286, 6426; and from the signification of commanding, as denoting influx, see just above, n. 6560, in the present case denoting commandment, because of the church, thus from the divine (being or principle;) and from the signification of the expression before he died, as denoting when as yet the church was. That it is from the command of the church, that every one ought to remit to his brother or neighbour, is manifest from the Lord's words in Matthew, "Peter said to Jesus, Lord, how often shall my brother
"sin

"sin against me, and I ought to remit to him, until seven times? Jesus said unto him, I say not this until seven times, but until seventy times seven," xviii. 21, 22. But with the Jewish nation it was a rooted persuasion, that they should not in any case remit, but should account as any enemy every one who in any way had injured them, and in this case they thought it allowable to hold him in hatred, and to treat him wantonly, and to kill him; the reason was, because that nation was in external things alone without an internal principle, thus they were not in any commandment of the internal church; hence it was, that the brethren of Joseph were so much afraid, that Joseph would hold them in hatred, and would recompense evil to them.

6562. "Thus shall ye say to Joseph"—that hereby is signified perception from the internal principle what ought to be done, appears from the signification of saying in the historicals of the word, as denoting perception, see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743; and from the representation of Joseph, as denoting the internal principle, see n. 6177, 6224, 6560; that it is perception *what ought to be done*, is signified by *thus ye shall say*.

6563. "I pray remit I pray the transgression of thy brethren and their sin"—that hereby is signified supplication and penitence, appears from the signification of I pray remit I pray, as denoting supplication; and that it denotes also penitence, is evident from the confession that they had transgressed and sinned, and also from what follows, that they offered themselves to Joseph for servants. Mention is made of transgression and also of sin, by reason of the marriage of truth and good in singular the things of the word, for transgression signifies evil against truth, which is the lesser evil, and sin evil against good, which is the greater: hence it is that mention is made of both, as also in other passages, as Gen. Chap. xxxi. "Jacob said to Laban, what is *my transgression*, what *my sin*, that thou hast pursued after me," Verse 36. And in Isaiah, "I will blot out as a cloud *thy transgressions*, and as a cloud *thy sins*," xlv. 22. And in Ezechiel, "In *his transgression* which he hath transgressed, and in *his sin* which he hath sinned, in them shall he die," xviii. 24. Again, "Whilst *your transgressions* are revealed, that *your sins* may appear in all your works," xxi. 24. And in David, "Blessed is he to whom *transgression* is remitted, *sin* covered," Psalm xxxii. 1.

6564. "Because they have recompensed evil to thee"—that hereby is signified that they were averse from the good and truth

truth which flow-in, appears from the signification of evil, as denoting aversion, see n. 5746; that it denotes aversion from the good and truth which flow-in, is signified by they have recompensed *to thee*, for Joseph is the celestial principle and internal good, see n. 5805, 5826, 5827, 5869, 5877, through which good and truth flow-in from the Lord. In regard to influx through the internal principle, the case is this; the Lord continually flows-in through man's internal principle with good and truth; good gives life and it's heat, which is love, but truth gives illustration and it's light, which is faith; but this influx with the evil, when it proceeds further, viz. into exterior principles, is resisted and rejected, or is perverted or suffocated, and in this case according to the rejection, perversion, or suffocation, the interiors are closed, an entrance only remaining open here and there as through clefts round about; hence there remains to man the faculty of thinking and willing, but against truth and good; this closing penetrates towards the exterior principles more and more according to the life of evil, and the persuasion of the false thence derived, and this even to the sensual principle, in which the thought is afterwards grounded; pleasures and appetites in this case swallow up every thing; in such a state are they who are in the hells; for from the evil, who come into the other life, are taken away all regards to what is honest and good for the sake of gain, honour, and reputation; and in this case they are in the sensual principle.

6565. "And now I pray remit I pray the transgression of the servants of the God of thy father"—that hereby is signified penitence and acknowledgment of the divine things of the church, appears from the signification of the words, "I pray remit I pray the transgression," as denoting confession that they had transgressed, and penitence; and from the signification of the servants of the God of thy father, as denoting the acknowledgment of the divine things of the church, for by calling themselves the servants of the God of his father, they acknowledge that they serve the God of the church, consequently they acknowledge the divine things therein, for by Israel, who is here the father, is signified the church, see n. 4286, 6426.

6566. "And Joseph wept whilst they spake to him"—that hereby is signified reception from love, appears from the signification of weeping, as being significative both of sorrow and love, see n. 3801, 5480, 5871, 5927, 5930; and from the representation of Joseph, as denoting the internal celestial principle, see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224; and from the signification of speaking, as denoting influx, and thence reception,

reception, see n. 5797; for influx is from the internal celestial principle, which is Joseph, and reception is by the truths in the natural principle, which are his brethren; hence it is evident that by Joseph weeping whilst they spake to him, is signified reception from love.

6567. "And his brethren also went, and fell down before him"—that hereby is signified the submission of those things which are in the natural principle beneath the internal, appears from the representation of the sons of Israel, who are the brethren, as denoting spiritual truths in the natural principle, see n. 5414, 5879, 5951; and from the signification of falling down before him, as denoting submission; and from the representation of Joseph, as denoting the internal principle, see n. 6499; hence it is evident, that by his brethren going and falling down before him, is signified submission of those things which are in the natural principle beneath the internal. The subject treated of in this chapter is concerning the establishment of a spiritual church, and in the present passage concerning the submission of those things which are in the natural principle beneath the internal, respecting which submission it is to be noted, that the spiritual church cannot in any wise be established with any one, unless those things which are of the natural or external man, be submitted to the spiritual or internal man; so long as the truth alone, which is of faith, predominates with man, and not the good which is of charity, so long the natural or external man is not submitted to the spiritual or internal; but as soon as good hath the dominion, the natural or external man submits himself, and in this case that man becomes a spiritual church. That this is the case, is known from this circumstance, that he doeth from affection what the truth teaches, and that he doth not act contrary to that affection, howsoever desirous the natural principle is to do so; the affection itself and the reason thence derived have the dominion, and subdue in the natural principle the delights of self-love and the love of the world, and also the fallacies which had filled the scientifics in that principle; and at length to such a degree, that that subjugation is one of the things which give it satisfaction, and in this case the natural principle is at rest, and afterwards is in agreement, and when it is in agreement, it then partakes of the pleasantness of the internal principle. From these considerations it may be known what is meant by the submission of those things which are in the natural principle beneath the internal, which things are signified by his brethren going, and falling down before him, and saying, "behold we are to thee for servants."

6568. "And they said, behold we are to thee for servants"—that hereby is signified that they would not be at their own disposal, appears from the signification of servants, as denoting to be without freedom grounded in the proprium, thus not at their own disposal, and under their own government, see n. 5760, 5763.

6569. "And Joseph said to them, fear ye not"—that hereby is signified recreation from the internal principle, appears from the representation of Joseph, as denoting the internal principle, see above, n. 6499; and from the signification of fear ye not, as denoting that they should not be solicitous, and whereas in what now follows Joseph withdraws them from that solicitude, by comforting them, and speaking upon their heart, therefore in the present case by fear ye not is signified recreation.

6570. "Because am I instead of God"—that hereby is signified that God will provide, appears from the signification of the expression, "Am I instead of God," as denoting that he was not God, but that God will provide.

6571. "And ye thought evil upon me"—that hereby is signified that the things which are alienated intend nothing but evil, appears from the representation of the sons of Jacob, who in this case are *ye*, as denoting things alienated from truth and good, see above, n. 6557; for when they thought evil against Joseph, they then represented things alienated; and from the signification of thinking evil upon me, as denoting to intend evil, for the evil, which is thought against any one, is intended; and whereas things alienated cannot intend good, therefore it is said, that they intend *nothing but evil*. With respect to this circumstance, that things alienated from truth and good intend nothing but evil, the case is this; man, who is alienated from truth and good, intends nothing but evil, for he cannot intend good; and what he intends, this reigns with him, and therefore is in all his thoughts, and also in the smallest things appertaining to him, for intention or end is the veriest life of man, the end being his love, and love being the life; and what is more, man is altogether such as is the end which rules him, and also his effigy is such in the light of heaven; and what possibly you will be surprized to hear, such as his effigy is in general, such is the effigy of the smallest things of his will; thus man is wholly such as his end is; hence it may be manifest that man, who is an evil end, cannot in any wise be amongst those who are good ends, thus he who is in hell cannot in any wise be in heaven; for the ends are in conflict together, and the good ends conquer because from the divine (being or principle;) hence also it may be

be manifest, that they do not think truly, who believe that every one can be let into heaven, from mere mercy alone ; for if any one, who is an evil end, comes into heaven, his life is in painful agitation like one who lies in the agony of death, and is direfully tortured, besides that in the light of heaven he there appears as a devil. Hence it is evident, that they who are alienated from truth and good, must needs think nothing but evil ; and that this evil is in the smallest things of their thoughts and will, is very manifest from the sphere which exhales from such at a distance, for from that sphere their quality is perceived, the sphere being like a spiritual evaporation from singular the things of the life.

6572. "God thought it for good"—that hereby is signified that the divine (being or principle) turns it into good, appears from the signification of thinking for good, as denoting to intend, see just above, n. 6571 ; but inasmuch as it is said of God, it denotes to turn into good, for what God intends, this he doeth.

6573. "To the intent to do according to this day"—that hereby is signified that it is according to order from eternity, appears from the signification of doing, when it is said of the divine (being or principle,) as denoting order, for whatsoever the divine (being or principle) doeth, is order ; and from the signification of according to this day, as denoting from eternity, see n. 2838, 2998, 4304, 6165, 6298.

6574. "To make alive a great people"—that hereby is signified that hence is life to those who are in the truths of good, appears from the signification of making alive, as denoting spiritual life, see n. 5890, 6032 ; and from the signification of people, as denoting truth, see n. 1259, 1260, 3295, 3581, 4619, in the present case the truth of good, because it is said a great people, for truth which is from good is great in comparison of the truth from which good is derived, for the former truth, viz. which is from good, is in itself good, because formed from good, thus good in it's form. The words, which Joseph here spake to his brethren, viz. "*Ye thought evil upon me, God thought it for good, to the intent to do according to this day, to make alive a great people,*" are words which contain in them an arcanum of heaven ; the arcanum which they contain is this ; the Lord permits infernals in the other life to lead the good into temptation, consequently to infuse evils and falses ; which they also do with every effort, for when they do so, they are in their life and the delight of life ; but on such occasions the Lord himself immediately, and mediately by the angels, is present with those
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who are in temptation, and resists, by refuting the falses of the infernal spirits, and by dissipating their evil, whence comes refreshment, hope, and victory; thus the truths of faith and the goods of charity, with those who are in the truths of good, are more inwardly implanted, and more strongly confirmed; this is the mean whereby spiritual life is bestowed. From these considerations it may be manifest what is signified in the internal sense by the words in this verse, viz. that they who are alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the divine (being or principle) turns it into good, and this according to order from eternity, whence there is life to those who are in the truths of good. For it is to be noted, that infernal spirits, to whom it is permitted thus to tease the good, intend nothing but evil, for they will with all might to withdraw them from heaven, and to plunge them into hell, for it is the very delight of their life to destroy any one as to the soul, thus to eternity; but the smallest permission is not given them by the Lord, except for an end that good may thence come forth, viz. that truth and good may be formed and corroborated with those who are in temptation; in the universal spiritual world reigns the end which proceeds from the Lord, and which is, that nothing at all, not even the smallest circumstance, shall exist, but that good may come forth from it; hence the Lord's kingdom is called a kingdom of ends and uses.

6575. "And now fear ye not"—that hereby is signified that they should not be solicitous, appears without explication.

6576. "I will sustain you and your infants"—that hereby is signified that they should live by the internal principle from the divine by truth which is of the understanding and good which is of the will, appears from the signification of sustaining, as denoting the influx of good and truth, see n. 6106, thus life by truth and good; and from the representation of Joseph, as denoting the internal principle, see n. 6499; but whereas spiritual life is not from the internal principle, but by (or through) the internal principle from the Lord, it is said by the internal principle from the divine; by you and your infants are signified spiritual truths in the natural principle, and the innocence which is in them, which were to live a life of truth and good by the internal principle from the divine. The reason why to sustain denotes life by truth and good, is, because spiritual food is science, intelligence, and wisdom, thus truth and good, see n. 56 to 58, 681, 4792, 5293, 5340, 5342, 5576, 5579. The reason why it is said *truth which is of the understanding, and good which is of*

of the will, is, because all truth belongs to the understanding, and good to the will, for the understanding is the recipient of truth, and the will is the recipient of good.

6577. "And he comforted them"—that hereby is signified hope, appears from the signification of comforting, as denoting to appease the restlessness of the mind with hope, see n. 3610.

6578. "And spake upon their heart"—that hereby is signified confidence, appears from the signification of speaking upon the heart, as denoting to give confidence, viz. lest any thing of evil should befall them; for to speak denotes influx, see n. 2951, 5441, 5797, and the heart denotes the will, see n. 2930, 5888, thus to speak upon the heart denotes influx into the will, and thence confidence. From these considerations it is also evident, that there is a marriage of truth which is of the understanding, and of good which is of the will, in singular the things of the word, for to comfort is predicated of the understanding, and to speak upon the heart is predicated of the will; therefore also he comforted them signifies hope, for this is of the understanding by truth, and he spake upon the heart signifies confidence, for this is of the will by good; for genuine confidence cannot be given with any except those who are in the good of charity, and genuine hope cannot be given with any except those who are in the good of faith.

6579. Verses 22, 23. *And Joseph dwelt in Egypt, he and his house; and Joseph lived an hundred and ten years. And Joseph saw to Ephraim sons of thirds; also the sons of Machir the son of Manasseh were born upon Joseph's knees.* And Joseph dwelt in Egypt, signifies the life of the scientifics of the church from the internal principle: he and his house, signifies from the internal principle and it's good: and Joseph lived an hundred and ten years, signifies state and quality: and Joseph saw to Ephraim sons of thirds, signifies the establishment of the church as to the intellectual principle, and it's derivatives: also the sons of Machir the son of Manasseh, signifies and as to the will-principle and it's derivatives: were born upon Joseph's knees, signifies by good conjoined with truth from the internal principle.

6580. "And Joseph dwelt in Egypt"—that hereby is signified the life of the scientifics of the church from the internal principle, appears from the signification of dwelling, as denoting life, see n. 1293, 3384, 3613, 4451, 6051; and from the representation of Joseph, as denoting the internal principle, see above, n. 6499; and from the signification of Egypt, as denoting the scientifics

scientifics of the church, see n. 4749, 4964, 4966, 6004. The subject treated of in the preceding verses of this chapter is concerning the spiritual church about to be established, and after that the external or natural principle was altogether submitted to the internal or spiritual, which is signified by Joseph's brethren falling down before him, and offering themselves to him for servants; the subject now treated of is concerning that church established, which is described in these verses by Joseph dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man, who is a spiritual church, there is life from the internal principle in the scientifics of the church; for scientifics with him are made subordinate, and are reduced to such an order, as to receive the influx of good and of truth, so that they are recipients of influx from the internal principle. It is otherwise with those who are not a church, scientifics with them being so arranged, that the things confirming truth and good are rejected to the sides, thus far removed from the light of heaven, hence the things which remain are receptive of what is false and evil.

6581. "He and his house"—that hereby is signified from the internal principle and its goods, appears from the representation of Joseph, who in this case is he, as denoting the internal principle, see n. 6499; and from the signification of house, as denoting good, see n. 2048, 3720, 4982.

6582. "Joseph lived an hundred and ten years"—that hereby is signified state and quality, appear from the signification of numbers in the word, as denoting things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6175; and indeed the state and quality of the thing, n. 4670; this is the case also with the number an hundred and ten, which contains the state and quality of the life of scientifics from the internal principle.

6583. "And Joseph saw to Ephraim the sons of thirds"—that hereby is signified the establishment of the church as to the intellectual principle and its derivatives, appears from the representation of Ephraim, as denoting the intellectual principle of the church, see n. 3969, 5354, 6222, 6234, 6238, 6267; and from the signification of the sons of thirds, as denoting derivatives, for sons and the sons of sons, inasmuch as they descend from the parent, are derivatives of that thing which is represented by the parent; the establishment of the church from the internal principle, that is, by (or through) the internal principle from the Lord, is signified by Joseph saw. What the intellectual principle

ple of the church is, which is represented by Ephraim, may be seen, n. 6222.

6584. "Also the sons of Machir the son of Manasseh"—that hereby is signified and as to the will-principle and it's derivatives, appears from the representation of Manasseh, as denoting the will-principle of the church, see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296; and from the signification of his sons and sons' sons, who are here the sons of Machir, as denoting derivatives, as above, n. 6583; the derivatives of the will-principle of the church, which are signified by the sons of Machir, are goods conjoined with truths, so also truths derived from good, for the truths which are derived from good, are the forms of good. That the sons of Machir denote goods conjoined with truths, is signified by their being born on Joseph's knees, as it presently follows; and that they denote truths derived from good, is plain from the Book of Judges, "*From Machir shall descend law-givers,*" v. 14, where lawgivers denote truths derived from good, n. 6372.

6585. "Were born on Joseph's knees"—that hereby is signified by good conjoined with truth from the internal principle, appears from the signification of bringing forth on the knees, as denoting the conjunction of good and truth, see n. 3915; and from the representation of Joseph, as denoting the internal principle, see n. 6499. The sons of Machir being said to be born on Joseph's knees, involves that Joseph acknowledged them for his own, for when it is so said, it is signified that they are adopted as his own; as may be manifest from the sons born of Bilhah the servant of Rachel, concerning whom Rachel says, "*Behold my servant Bilhah, come thou to her, and let her bring forth on my knees, and I also shall be built up by her,*" Gen. Chap. xxx. 3. The reason why those sons were acknowledged by Joseph for his own is, because by Manasseh is represented the will-principle of the church, thus the good thereof, and the internal principle, which is represented by Joseph, flows-in with good, but not with truth except by good; hence it is, that they are said to be born on Joseph's knees.

6586. Verses 24, 25, 26. *And Joseph said to his brethren, I die, and God in visiting will visit you, and will cause you to come up out of this land, to the land which he swore to Abraham, Isaac, and Jacob. And Joseph adjured the sons of Israel, saying, in visiting God will visit you, and ye shall cause my bones to come up from hence. And Joseph died a son of a hundred and ten years; and they embalmed him, and he was placed in an ark in Egypt. And Joseph said to his brethren, I die,*
signifies

signifies prediction that the internal principle of the church would cease : and God in visiting will visit you, signifies that the last time was about to come : and will cause you to come up out of this land to the land which he swore to Abraham, Isaac, and Jacob, signifies that they would come to the state of the church in which the ancients were : and Joseph adjured the sons of Israel, signifies a binding : in visiting God will visit you, signifies when that last time of the church should come : and ye shall cause my bones to come up from hence, signifies that there would be the representative of a church, but not a representative church, which also is in an internal principle : and Joseph died, signifies that the internal principle of the church ceased to be : a son of a hundred and ten years, signifies state on this occasion : and they embalmed him, signifies preservation still : and he was placed in an ark in Egypt, signifies concealment in the scientifics of the church.

6587. "And Joseph said to his brethren, I die"—that hereby is signified prediction that the internal principle of the church would cease, appears from the representation of Joseph, as denoting the internal principle, see n. 6499, in the present case the internal principle of the church, because the subject treated of in what goes before is concerning the church established by the internal principle, that is, through the internal principle from the Lord ; and from the signification of dying, as denoting to cease to be such, see n. 494, thus to cease ; and that to die denotes the last time of the church, see n. 2908, 2912, 2917, 2923 ; the prediction concerning this time is signified by Joseph said to his brethren, for the subject treated of in what now follows even to the end is concerning the further state of the church. Hence it is evident, that by Joseph said to his brethren, I die, is signified that the internal principle of the church would cease. The case herein is this ; a church, in order to be a church, must be internal and external, for there are who are in the internal of the church, and there are who are in it's external, the former are few, but the latter are numerous ; nevertheless where the internal church is, the external must be also, for the internal of the church cannot be separated from it's external ; and also where the external church is, the internal must be also, but the internal in this case is in obscurity. The internal of the church consists in willing what is good from the heart, and in being affected with what is good, and it's external consists in acting what is good, and this according to the truth of faith which is known from good ; but the external of the church consists in holy performance of rituals, and in doing works of charity

charity, according to the precepts of the church. From which considerations it is manifest, that the internal of the church is the good of charity in the will; when this therefore ceases, the church itself also ceases, for the good of charity is it's essential; external worship indeed remains afterwards, as before, but in this case it is not worship, but ceremony, which is preserved because it was so appointed; but this ceremony, which appears as worship, is as a shell without a kernel, for it is the external which remains wherein there is not any internal; when the church is of this description, it is at it's end.

6588. "And God in visiting will visit you"—that hereby is signified that the last time would come, appears from the signification of being visited, as denoting the last time, in the present case the last time of the oppression of the sons of Israel in Egypt; in the internal sense the last time of the old church, and the first of the new; this last time in the word is called visitation, and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church which is born, and of the old church which expires; in particular of the man of the church who is saved, and also who is damned. That these things are signified in the word by visitation, and the day of visitation, may be manifest from the following passages, "Blessed be the Lord God of Israel, because *he hath visited*, and wrought deliverance for his people. By the bowels of the mercy of our God, in which the day-spring from on high *hath visited us*, that it might appear to them who sit in darkness and the shadow of death," Luke i. 68, 78, 79; these words are part of the prophecy of Zechariah concerning the Lord who was born; to be visited here denotes the raising up of a new church, and the illustration on this occasion of those who were in ignorance of the truth and good of faith, thus it denotes their deliverance; wherefore it is said, *he hath visited* and wrought deliverance for his people, *he hath visited* that he may appear to those who sit in darkness and the shadow of death. And in Moses, "Jehovah said to Moses, gather the elders of Israel, and say unto them, Jehovah the God of your fathers hath appeared unto me, the God of Abraham, of Isaac, and of Jacob, saying, *in visiting I will visit you*, and that which is done to you in Egypt," Exod. iii. 16. And again, "The people believed and heard, *that Jehovah had visited the sons of Israel*," iv. 31; to be visited in these passages denotes the last time when the church ceases, and the first when it commences; the last with the Egyptians, and the first with the sons of Israel, thus also the deliverance of the latter. And

in Jeremiah, "They shall be brought away to Babel; and there shall they be even *to the day in which I will visit them*; then will I cause the vessels of the house of God to come up, and will bring them back to their own place," xvii. 22. Again, "When seventy years shall be fulfilled to Babylon, *I will visit you*, and will establish upon you my good word, and will bring you back to this place," xxix. 10, where to visit denotes to deliver, in general it denotes the last time of captivity and of desolation. Visitation and the day of visitation denote the last time of the church in Isaiah, "What will ye do in the *day of visitation* and devastation, it shall come from far, to whom will ye flee for help," x. 3. Again, "Behold *the day of Jehovah cometh*, cruel, and (a day) of indignation, and of wrath, and of anger, to lay the earth waste, *I will visit evil on the world*, and on the wicked their iniquity," xiii. 9, 11. And in Jeremiah, "They shall fall amongst those that fall, and *in the time of their visitation* they shall stumble," viii. 12. And in Hosea, "*The days of visitation* are come, the days of recompence are come," ix. 7. And in Moses, "Jehovah said to Moses, nevertheless go thou, lead this people in, as I spake to thee; behold my angel shall go before thee, but *in the day that I visit, I will visit upon their sin*," Exod. xxxii. 34. And in Luke, "Jesus said concerning Jerusalem, they shall not leave in thee stone upon stone, because thou knewest not *the time of thy visitation*," xix. 44; the day of visitation denotes the Lord's coming, and illustration on the occasion; but in respect to the Jewish nation, inasmuch as they did not acknowledge it, it denotes the last time of the representatives of the church amongst them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was dispersed. And in Ezekiel, "A great voice cried in mine ears, that *the visitations of the city* draw nigh, and a man hath the instrument of destruction in his hand," ix. 1, where the sense is the same. And in Isaiah, "Rephaim shall not rise again, *because thou hast visited*, thou hast extinguished them," xxvi. 24; Rephaim denote the posterity of the most ancient church, which was before the flood, who were also called Nephilim, and Enakim, concerning whom see n. 567, 581, 1673; thou hast visited and extinguished Rephaim, denotes the last time of that church; also the casting of them into hell, on which subject see n. 1265 to 1272. Visitation denotes recompence, thus damnation, in Jeremiah, "Shall not I visit for this; shall not my soul be avenged on such a nation as this," v. 9. Again, "I will bring upon him the calamity of Esau, *in the time that I visit him*," xlix. 8.

8. And in Hosea, "*I will visit his ways upon him, and will recompense his works,*" iv. 9.

6589. "And shall cause you to come up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob"—that hereby is signified that they would come to a state of the church in which the ancients were, appears from the signification of the land of Egypt, from which they were to come up, as denoting the vastated church, which the Egyptians represented by their oppressing the sons of Israel, and it's destruction was represented by their being overwhelmed in the Red Sea; and from the signification of the land of Canaan, to which the sons of Israel were to go up, as denoting the Lord's kingdom and church, see n. 1607, 3038, 3481, 4447, 4517; that it denotes the ancient church, or the state of the church in which the ancients were, is signified by God swearing to give this land to Abraham, to Isaac, and to Jacob, for by these in the supreme sense is meant the Lord, in the representative sense his kingdom in the heavens and his kingdom in the earths which is the church, see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, wherefore to swear to give the land to them, is to confirm that they should come to the state of the church in which the ancients were; not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to it's external, viz. to representatives; and scarcely to them; but that they should come thereto who are signified by the sons of Israel, as are all they who are of the spiritual church, both who lived at that time, and who are to come. That to swear denotes to confirm from the divine (being or principle,) see n. 2842, 3375. That the reason why the land of Canaan was promised and given to the posterity of Jacob was, that they might represent the church; and this because the church from ancient times had been in that land, and in those times all those places were named and made representative, see n. 3686, 4447, 4516, 4517, 5136, 6516.

6590. "And Joseph adjured the sons of Israel"—that hereby is signified a binding, appears without explication.

6591. "In visiting God will visit you"—that hereby is signified when that last time of the church should come, appears from the signification of visiting, as denoting the last time of the church, see just above, n. 6588.

6592. "And ye shall cause my bones to come up from hence"—that hereby is signified that there should be the representative of a church, not a church, which also shall be in the internal principle, appears from the representation of Joseph, as denoting

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ing the internal principle of the church, see above, n. 6587 ; and whereas by him is represented the internal principle of the church, by his bones is signified that which is most external, or the ultimate of the church, thus the representative thereof ; for the representatives, which were in the ancient church, and which were also instituted amongst the posterity of Jacob, were the ultimates of the church, whereas the things which they signified and represented were the internal things of the church ; these latter, viz. the internal things, were signified by flesh in which is spirit, but the former by bones ; hence it may be manifest what the quality of the church is, when it is only in external things without internal, viz. that it is like a bony jointed image of a man without flesh. That amongst the Israelitish and Jewish people there was not a church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304. And that the representative of a church was not instituted amongst them, until they were entirely vastated as to an internal principle, and that otherwise they would have profaned holy things, n. 4289.

6593. "And Joseph died"—that hereby is signified that the internal principle ceased to be, appears from the signification of dying, as denoting to cease to be such, see n. 494, 6587 ; and from the representation of Joseph, as denoting the internal principle, see n. 6499. Concerning the church, what it's quality is when the internal principle hath ceased, see above, n. 6587, 6592.

6594. "A son of a hundred and ten years"—that hereby is signified the state on this occasion, appears from the signification of a hundred and ten years, as denoting the state and quality of the life of scientifics from the internal principle, see n. 6582 ; that years denote states, see n. 487, 488, 493.

6595. "And they embalmed him"—that hereby is signified preservation still, appears from the signification of embalming, as denoting preservation from the contagion of evil, see n. 6503, 6504. Inasmuch as the subject here treated of is concerning the end of the church, it may be expedient to say what is meant by preservation still, when the church ceases to be, as is the case when it's internal principle ceases with man, see n. 6587, 6592 ; in this case the external remains still, but the external is such, that it hath in it an internal principle ; nevertheless this internal principle doth not appertain to man in such case, because he doth not think about it, or if he thinks about it he is not affected with it, but it appertains to the angels who are attendant on man ; and whereas the man of the vastated church
thinks

thinks nothing concerning an internal principle, neither is affected with it, and the generality are ignorant that such a principle exists, therefore it cannot be injured by man; for what a man knows, and especially what he hath once believed, this he may injure, but not what he is either ignorant of, or doth not believe to be; thus the internal principle of the church is preserved, lest it should be affected by any evil. In this manner the internal things of the church were preserved amongst the posterity of Jacob; for they were in externals without an internal principle, insomuch that they were not even willing to know of any internal principle; on which account the internal things of the church were not revealed to them. That internal things were not discovered to the posterity of Jacob, lest they should injure them by profaning, see n. 3398, 3489. And that they cannot profane the internal things of the church, who do not believe them, and still less they who are ignorant of them, n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601. Also that the interior things of the church are not revealed, until the time that the church is vastated, because then they are no longer believed, thus neither can they be profaned, n. 3398, 3399. These are the things which are meant by preservation.

6596. "And he was placed in an ark in Egypt"—that hereby is signified concealment in the scientifics of the church, appears from the signification of an ark (or chest,) as denoting that in which something is stored up or concealed: and from the signification of Egypt, as denoting the scientifics of the church, see n. 4749, 4964, 4964, 4966; and the scientifics of the church were at that time the knowledges of the representatives and significatives which were in the ancient church; the concealment of the internal principle in these is signified by the above words; concerning the concealment of the internal principle of the church, and the consequent preservation lest it should suffer injury, see just above, n. 6595. That an ark (or chest) denotes that in which something is stored up or concealed, may be manifest from *the ark of the testimony*, which was called an ark on this account, because in it the testimony or law was stored up.

6597. We are now come to a conclusion of the subject concerning the internal sense of the things contained in the Book of Genesis; but whereas in this book all things are historical, except in Chap. xlviii. and xlix. where are also things prophetic, therefore it can scarce appear, that what has been expounded is the internal sense, for historical things hold the mind down in the literal sense, and thus remove it from the internal sense

sense, and the more so, because the internal sense differs altogether from the literal, inasmuch as the former treats of things spiritual and celestial, and the latter of things worldly and terrestrial. But that the internal sense is such as hath been expounded, is evident from singular the things which have been explained, and especially from this consideration, that it hath been dictated to me from heaven.

CONTINUATION OF THE SUBJECT CONCERNING INFLUX, AND CONCERNING THE COMMERCE OF THE SOUL AND BODY.

6598. *IT is a known thing, that one man excels another in the faculty of understanding and of perceiving what is honest in moral life, what is just in civil life, and what is good in spiritual life; the cause is grounded in the elevation of the thought to those things which are of heaven, whereby the thought is withdrawn from the external things of sense; for they who think only from the things of sense, cannot at all see what is honest, just, and good; wherefore they trust to others, and speak much from the memory, and hereby appear to themselves wiser than others. But they who are able to think above the things of sense, if the things which are in the memory be in orderly arrangement, are in a superior faculty of understanding and perceiving, and this according to the degree in which they view things from an interior principle.*

6599. *How the case is with those who think in the sensual principle, and with those who think above the sensual principle, and what is the quality of the influx into these latter and into the former, it is allowed to declare from experience. But it is first to be noted, that the thought of man is distinguished into ideas, and that one idea follows another, as one expression follows another in speech; but the ideas of thought take one another up with such quickness, that the thought appears to man, when he is in the body, as if it was continuous, and therefore there is no distinction; but in the other life it manifests itself, that the thought is distinguished into ideas, for the speech in this case is effected by ideas, see n. 2470, 2478, 2479. How the case is with the thought and it's ideas, may now be declared, viz. that the thought diffuses itself*

itself into the societies of spirits and of angels round about, and that the faculty of understanding and of perceiving is according to the extension into those societies, that is, according to the influx thence; and next, that in one idea of the thought there are things innumerable, and more so in one thought composed of ideas.

6600. It hath been manifestly shewn to me, that the thought of man, and also of spirits, and likewise of angels, spreads itself around into several societies in the spiritual world, but the thought of one in a different manner from that of another. That I might know this for certain, it was given to discourse with some societies, to whom my thought reached, and it was thence given to know what flowed-in into the thought, from what society it was, also where and of what quality the society was, so that I could not be deceived. According to the extension of the thought and affections into societies is produced the faculty of understanding and perceiving, as it appertains to man, spirit, and angel. He who is in the good of charity and of faith, hath extension into the societies of heaven, ample according to the degree in which he is in those principles, and in which he is in genuine good, for those principles are in agreement with heaven, wherefore they flow-in thither of their own accord, and to a great extent. There are some societies into which the affection of truth reaches, and others into which the affection of good. The affection of truth pervades the societies of the spiritual angels, but the affection of good the societies of the celestial angels. But on the other hand, the thought and affection of those, who are principled in evil and the false, have an extension into infernal societies, and this according to the degree of evil and the false appertaining to them. It is said that the thought and affection of man, of spirit, and of angel, diffuse themselves around into societies, and that hence is understanding and perception; but it is to be noted, that it is so said according to appearance, for there is not an influx of thoughts and affections into societies, but from societies, and this by the angels and spirits attendant on man; for, as was shewn at the close of the preceding chapters, all influx is from an interior principle, thus with the good it is from heaven, that is, through heaven from the Lord, and with the evil it is from hell.

6601. One morning it was shewn manifestly, that in every idea and minute affection were contained things innumerable, also that such idea and affection penetrated into societies. I was kept for some time in a certain affection and consequent thought, and on this occasion it was shewn how many societies concurred; there were five societies, which manifested themselves by living discourse;

course; they said what they thought, and also that they apperceived that those thoughts appertained to me; moreover that they knew also, to what I did not attend, the causes of the things which were thought, and also the ends; the rest of the societies, which were several, to which the thought was extended, were not so manifested, they were also more remote. With the extension of thought from the objects which are the things thought of, the case is as with the objects of sight; from these diffuses itself a sphere of rays to a considerable distance, which falls into the sight of man, and this to a greater and lesser distance according to the sparkling and flaming property in the object; for if it be flaming, it appears at a much greater distance than what is cloudy and dusky; the case is similar with the internal sight, which is that of the thought, in regard to it's objects; the objects of this sight are not material, like the objects in the world, but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are principled therein; and as what is flaming in the world spreads itself to the greatest extent, so doth good and the affection thereof in the spiritual world, for flame corresponds to the affection of good. From these considerations it may be manifest, that the quality of man's life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and quantity of extension.

6602. That the sphere of the thoughts and affections extends itself around into the sphere of societies which are far off thence, might be made manifest to me also from this consideration, that whilst I was thinking from affection concerning such things as particularly moved a society at a distance, they instantly discoursed with me on the same subject, telling what their sentiments were; this hath occasionally been done; one society was to the right, at a very considerable distance, in the plane of the lower part of the thorax; and the other also to the right nearer, in the plane of the knees. The reason why distance is apperceived, is owing to the state of the affection of truth and good; so far as the state of one society differs from the state of another, so far societies appear to be removed to a distance.

6603. But it is to be noted, that the thoughts and affections, which reach into societies, do not specifically move the societies to think and will so as the man, the spirit, or the angel, from whom the thoughts and affections come forth, but they enter into the universal sphere of the affection and consequent thought of those societies; hence the societies know nothing about it; for the spiritual

tual sphere, in which all societies are, is various with each, and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies, with which they agree. Hence it is, that extensions are given in every direction in freedom, as the extensions of rays from objects in the world, which freely pervade all around, reaching to the sight of every one who stands in the circuit, with a variety according to the clearness and dullness of the sight, and also according to the serenity or obscurity of the atmosphere; in the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.

6604. There hath appeared to me occasionally an angel, and his face conspicuously, which was continually varied according to affections, as they mutually succeeded each other with him in order, thus from one limit to the other, the universally ruling affection still remaining, whereby it might be known that he was the same angel; and I was instructed, that the changes of his face came from the societies with which he had communication, and that they existed according to the variations of the communication as it was nearer with one society than with another, and thus successively. For the extension of the affections and thoughts hath it's limits, and in the last societies vanishes, and goes off as the sight into the universe; within the limits of that common sphere the thoughts and affections are capable of being varied, and may be now nearer to one society, now to another; when they are in the midst of one, then the rest of the societies are to that one in the circumferences; and so on with all variation within those limits.

6605. It is worthy of observation, that as the universal heaven resembles one man, which is thence called the grand man, treated of at the closes of several chapters, so every society in like manner resembles a man, for the image of the universal heaven flows into the societies, and causes them to be like, and not only into the societies, but also into the individuals in the society, whence each individual has a human form, for every one in an angelic society is a heaven in it's least form; the varieties of their human form are according to the quality of good and of truth appertaining to them. Hence it is, that every spirit and angel appears in a form altogether according to the communication of his thoughts and affections with societies; hence in proportion as they are principled in good and truth, so they are in a more beautiful human form; but if the communication of the thoughts and affections be diffused into societies not according to heavenly order, in this case the form is so far unbeautiful. But if the communication

be with infernal societies, then the form is deformed and diabolical; and they who are in total opposition to good and truth, inasmuch as they are in opposition to the form of heaven, which is human, appear in the light of heaven not as men, but as monsters; this is the case with the whole hell, with the societies therein, and with the individuals in the societies; and this also with variety according to the degree of opposition of evil against good, and of the consequent false against truth.

6606. *I have observed that, in discoursing with angelic spirits, the affections and thoughts appeared like a stream round about, and that the object of the thought was in the midst encompassed with that stream, and that this was thence extended in all directions. From this circumstance also it hath been made manifest, that the thoughts and affections extended themselves on all sides to societies.*

6607. *It hath been shewn, that thoughts with the affections, when they diffuse themselves, make a circuit almost according to the form of the circumvolutions of the cineritious substances in the human brain; the circumflexions were seen by me for a long time; they were circutations, inflections, insinuations, and emersions, such as are proper to the said substance in the brains. But the forms of heaven are still more wonderful, and such as cannot in any wise be comprehended, not even by the angels; in such a form are the angelic societies in the heavens, and into such a form the thoughts of the angels flow, and almost in an instant to a considerable distance, because according to a form infinitely perfect.*

6608. *Intellectual light hath been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently, and it hath been given me to perceive the varieties and discriminations; the light itself was perceived as an illumination, which illustrated the substances of the interior sight, as the lumen of the sun the organs of corporeal sight; that general illumination caused the object of things to appear, as the objects of the earth appear to an illuminated eye; and I have been instructed, that those variations existed according to communications with heavenly societies.*

6609. *The thoughts and discourses of the societies, within which was my thought, had been occasionally represented to me by clouds which ascended and descended in azure blue; from the forms of the clouds, their colours, thinness, and density, it was given to know what flowed-in; truths were represented by the azure colour mixed with a beautiful bright white, the brightness of the white cannot be described; the appearances of truth were represented*

represented by an obscure whiteness, and falsities by black clouds; hence also the influx of the thoughts and affections might be known.

6610. *During the course of man's life the ideas of his thought vary, viz. they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, in like manner with those who are in the persuasions of the false; but with those who are in the persuasions of truth, that is, who are in persuasive faith, the ideas of the thought are exceedingly confined. But with those who are regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases; and also the former thoughts and affections are divided, and being divided are associated to ideas, which are again communicated with new societies. More especially general things are filled with particulars, and these with singulars, thus with new truths, whereby illumination increases.*

6611. *I have discoursed with spirits concerning the changes of state of the life of man, that it is inconstant, and that it is carried upwards and downwards, viz. towards heaven and towards hell. But they who suffer themselves to be regenerated, are carried continually upwards, and thus at all times into more interior heavenly societies. The extension of the sphere into those societies is given by the Lord to those who are regenerated principally by temptations, in which resistance is made to evils and falses, for in such case the Lord fights by the angels against evils and falses, and thus man is introduced into the societies of those angels which are more interior; and into whatsoever societies he hath once been introduced, he there remains; and hence also he receives a more extended and more elevated faculty of perception.*

6612. *From these considerations it is also evident, that man, the more exteriorly he thinks, the less extension he hath, and the more interiorly, so much the greater extension; for they who think exteriorly, that is, who are in the sensual principle, communicate only with grosser spirits, but they who think interiorly, that is, from the rational principle, have communication with the angels, and what the difference is, may be manifest from the density of the sphere in which sensual spirits are, and from the purity of the sphere in which the angels of heaven are; the difference is as the difference between the extension of sound, and the extension of light, and how great this is, is well known to those who are skilled in the philosophy of nature.*

6613. *That in one idea of thought there are things innumerable*

nable, and especially in one thought composed of ideas, hath been given to know from much experience, some part of which it is here allowed to adduce.

6614. It hath been shewn by living experience, how angelic ideas flow-in into the ideas of the spirits who are beneath, and who on that account are in grosser ideas; a store of ideas from the angelic heaven was presented visible as a bright cloud distinguished into little masses, each little mass, which consisted of things innumerable, produced one simple idea with a spirit, and it was afterwards shewn, that a thousand and a thousand things were in it, which were also represented by a cloud to the eye of the spirits. I afterwards discoursed on these things with the spirits, shewing, that they may be illustrated by the objects of sight, inasmuch as one object, which appears simple, when it is viewed through an optic glass, immediately presents to the sight a thousand things which were not before visible, as in the case of the lesser worms, which appear as one obscure object, but when viewed in a microscope not only are several, but each is seen in it's form; and if they be subject to still more minute examination, there is presented a view of organs, members, viscera, and also of vessels and fibres. So likewise the case is with the ideas of thought, a thousand and a thousand things being contained in each of them, although the several ideas together, whereof thought is composed, appear only as a simple object. Nevertheless in the ideas of the thought of one person there are more things contained, than in the ideas of the thought of another; the store of ideas contained is according to extension into societies.

6615. The thought of the angels, when it descends to lower things, appears, as was said just above, like a bright cloud; but the thought of the angels who are in the superior heavens, when it descends, appears like flaming light, from which issues a vibration of brilliancy; this bright cloud and flaming light are nothing else but the innumerable things which are in their thought; when these flow-in into the thought of the spirits who are beneath, they are there presented merely as one thing; the light and brilliancy flow-in into their thought, and the flaming principle into the love-affection, which love-affection leads the ideas and conjoins them; but the lucid flaming principle and the vibrating brilliancy do not appear to them; but they were seen by me, to the intent that I might know that superior things flow-in into inferior; and that there are innumerable things, which are seen as one.

6616. That so many things are contained in one idea, might also be manifest to me from this consideration, that when I heard spirits discoursing with me, I could perceive from the mere tone of

of the expression of their discourse whether what they said was grounded in pretence, or in sincerity, or in friendliness, or in the good of love; this may be seen by man from the countenance of another, and also in some sort be heard from the speech of another; for when man sees the countenance of another cheerful towards him, and hears discourse which favours him, he can apperceive whether any principle of pretence be in it, or of deceit, or of natural or of accidental cheerfulness, or of modesty, or of friendliness, or of insanity, and so forth; which is a further proof that innumerable things are in every idea. When I have discoursed with spirits on this subject, some of them were incredulous, wherefore they were taken up into a higher region, and speaking with me from thence they said, that they saw innumerable things in every idea of my thought; and thus they believed.

6617. That innumerable things are in one idea, might also be manifest to me from this consideration, that the angels perceive in a moment the life appertaining to a spirit and to a man, on merely hearing him speak, or on looking into his thought; the angels of an inferior heaven can see this, and still more the angels of a superior heaven. A certain good spirit was taken up into the first heaven, and discoursing with me from thence he said, that he saw infinite things in what I was then reading in the word, when yet I myself had only a simple thought on the subject; afterwards he was taken up into an interior heaven, and he thence said, that he now saw still more things, and so many, that the things which he had seen before were respectively gross to him; he was next taken up thence into a still interior heaven, where the celestial angels are, and he thence said, that the things which he had before seen, were scarce any thing in respect to those which he now saw. Whilst this was transacting, various things flowed-in, and I was affected with various things, which were thence derived.

6618. Certain spirits boasted that they knew every thing (those spirits in the grand man have reference to the memory;) but they were told, that there are indefinite things which they do not know, yea, that one idea may be filled with indefinite things, and that it would still appear as a simple (idea;) also that if the ideas were to be filled to eternity with several things every day, they could not even know all general things, and that hence they might conclude, how much there is which they do not know. This was also shewn to them, insomuch that they acknowledged it; an angel discoursed with them by changes of state, but they could not understand what he discoursed about, and then they were told, that every change contained things indefinite, which nevertheless were
not

not even apperceived by them, for besides that they did not understand, they were not even affected with those changes.

6619. That innumerable things are contained in the ideas of thought, and that those things which are contained in order are from things interior, was also evident to me whilst I was reading the Lord's Prayer morning and evening; on this occasion the ideas of my thought were constantly open towards heaven, and innumerable things flowed-in, so that I observed clearly that the ideas of thought conceived from the contents of the prayer were filled from heaven. And such things were also infused, as it is impossible to utter, and also impossible for me to comprehend, only I was sensible of the general affection thence resulting. And what is wonderful, the things which flowed-in were every day varied. Hence it was given to know, that in the contents of that prayer there are more things than the universal heaven is capable of comprehending; and that with man more things are in it, by how much the more his thought is open towards heaven; and on the other hand, that fewer things are in it, by how much more his thought is closed; for with those, who have the thought closed, nothing more appears within than the sense of the letter, or that sense which is nearest to the expressions.

6620. From these considerations it may be known, how infinite things are also in every part of the word, for the word descends from the Lord through heaven, although it appears to those whose ideas are closed, as a thing most simple. On this subject I once discoursed with spirits, who denied that any thing lay hid within in the word, and I said that there were infinite and ineffable things within, which cannot be perceived by those who have the ideas closed, wherefore they admit nothing else but the literal sense, which they interpret in favour of their own principles and lusts, and thereby preclude to themselves admittance to the things which are stored up within, and thus either render their ideas themselves empty, or too tight. On the same occasion it was also shewn, of what quality an idea of thought appears when it is closed, and of what quality when it is open, for this can easily be shewn in the light of heaven; the closed idea appeared like a black point, in which there is not any thing visible; but the open idea appeared as a bright point, in which there was as it were a flaming principle, to which singular the things therein had respect; the flaming principle represented the Lord, and the things which had respect to him represented heaven; and it was said, that in every idea which is from the Lord, there is an image of the whole heaven, because it is from him who is heaven.

6621. The thoughts of those who in the life of the body have

have studied only the art of criticism when they read the word, being little concerned about the sense, have been represented as lines closed and not open, and as a texture thence derived. Some spirits of this description have been attendant on me, and in this case all things which were thought and written became confused, the thought being kept as it were in prison, for it was determined only to expressions by withdrawing the mind from the sense, inso-much that they greatly fatigued me. Nevertheless they believed themselves wiser than others.

6622. I have discoursed with spirits concerning influx into the ideas of thought, in that man cannot in any wise believe that such innumerable things are contained therein, for they conceive thought to be merely what is simple and single; thus they judge from the exterior sensual principle. The spirits with whom on this occasion I discoursed, were in the opinion, that there was not any thing within in ideas, having given way to this impression in the life of the body; but that they might comprehend that they perceived innumerable things as one thing, it was given to say, that the motions of myriads of moving fibres concur to one action, and that also at the same time for that action all things in the body move and adapt themselves, both in general and in particular, and yet that little action appears simple, and single, as if nothing of the sort were in it. In like manner that innumerable things concur together to form one expression of the voice, as the folding of the lips and of all the muscles and fibres thereof; also foldings of the tongue, of the throat, of the larynx, of the windpipe, of the lungs, of the diaphragm, with all the muscles thereof in general and in particular; when man apperceives one expression thence derived, merely as a simple sound which hath nothing in it, it may be manifest how gross is the perception derived from the sensual principle; what then must be the perception derived from the sensual principle concerning the ideas of thought which are in a purer world, and thereby more remote from that principle!

6623. Inasmuch as things so innumerable are in the ideas of thought, the angels can know, merely from a single expression which proceeds from the thought, what is the quality of the spirit, or what the quality of the man. This also hath been confirmed by experience; when the term TRUTH was only named, as was done by several spirits successively, it was instantly heard whether a principle of hardness, or of harshness, or of softness, or of infantility, or of tenderness, or of innocence, or of fulness, or of emptiness, or of falsity, was therein, also whether it was pretended, or closed, or open, and in what degree it was so; in a word,

word, the very quality of the idea was heard, and this only in what was general; what then must be the case in the particulars which the angels perceive!

6624. Inasmuch as man thinks from the sensual principle, such things are obscure to him, yea so obscure, that he doth not know what an idea is, and especially that thought is distinguished into ideas, as speech is into expressions, for thought appears to him to be continuous, and not discrete, when yet the ideas of thought are the expressions of spirits, and ideas of more interior thought are the expressions of angels. Ideas, inasmuch as they are the expressions of speech, are also sonorous amongst spirits and angels; hence the tacit thought of man is audible to spirits and angels, when it so pleases the Lord. How perfect the ideas of thought are in comparison with the expressions of speech, may be manifest from this consideration, that a man can think more things within a minute, than he can utter or write in an hour; it might also be manifest from discourse with spirits and angels, for on such occasions in a moment I have filled a general subject with singulars, affection being adjoined, whence the angels and spirits distinctly comprehended all things, and many more, which appeared about that subject as a mist.

6625. From these considerations it may now be manifest, what is the quality of the ideas of those who live ill, and hence think ill, viz. that therein are hatreds, revenges, envyings, deceits, adulteries, haughtiness, external decorums, pretending what is honourable, chastity for the sake of appearance, friendship for the sake of honour and gain, and yet no friendship, besides filthy and defiled things which are not to be uttered; and moreover some doctrinals of faith which favour lusts, and where this is not the case, unbelief, and also the ridicule of the principles of faith; these and other such things are in the ideas of those who live ill, and who thence think ill. This being the case, it must needs be, that when such come into the other life, they are separated and removed far from heaven, where the above evils excite horror.

6626. I will relate what is wonderful; the Lord, who alone is man, from whom angels, spirits, and the inhabitants of earth, are called men; he, by his influx into heaven, causes the universal heaven to represent and resemble one man; and by influx through heaven and from himself immediately into the individuals there, causes each to appear as a man, the angels in a more beautiful and splendid form than it is possible to describe; in like manner by influx into the spirit of man; yea, with angel, spirit, and man, who lives in charity towards his neighbour and in love to the Lord, the smallest of all things of the thought resemble a man,

man, by reason that that charity and that love is from the Lord, and whatsoever is from the Lord resembles a man; those principles also are what constitute a man. But on the other hand in hell, inasmuch as the inhabitants thereof are principled in things contrary to charity and celestial love, in their own lumen indeed they appear as men, but in the light of heaven as horrid monsters, in some of whom scarce any thing of the human form is discernable; the reason is, because the Lord's influx through heaven is not received, but is rejected, or extinguished, or perverted, whence they have such an appearance. In like manner in the smallest things of their thought, or in their ideas, they are such forms, for such as any one is in the whole, such he is in part, they being analogous and homogeneous. That form in which they appear is also the form of the hell in which they are; for every hell hath it's form, which in the light of heaven is like a monster, and such of the inhabitants as appear thence, are discoverable by their form from what hell they are. They have appeared to me in the gates which opened into the world of spirits, and they were seen as monsters with much variety. That the gates of hell open into the world of spirits, see n. 5852.

THE END OF THE BOOK OF GENESIS.

END OF VOL. VIII.

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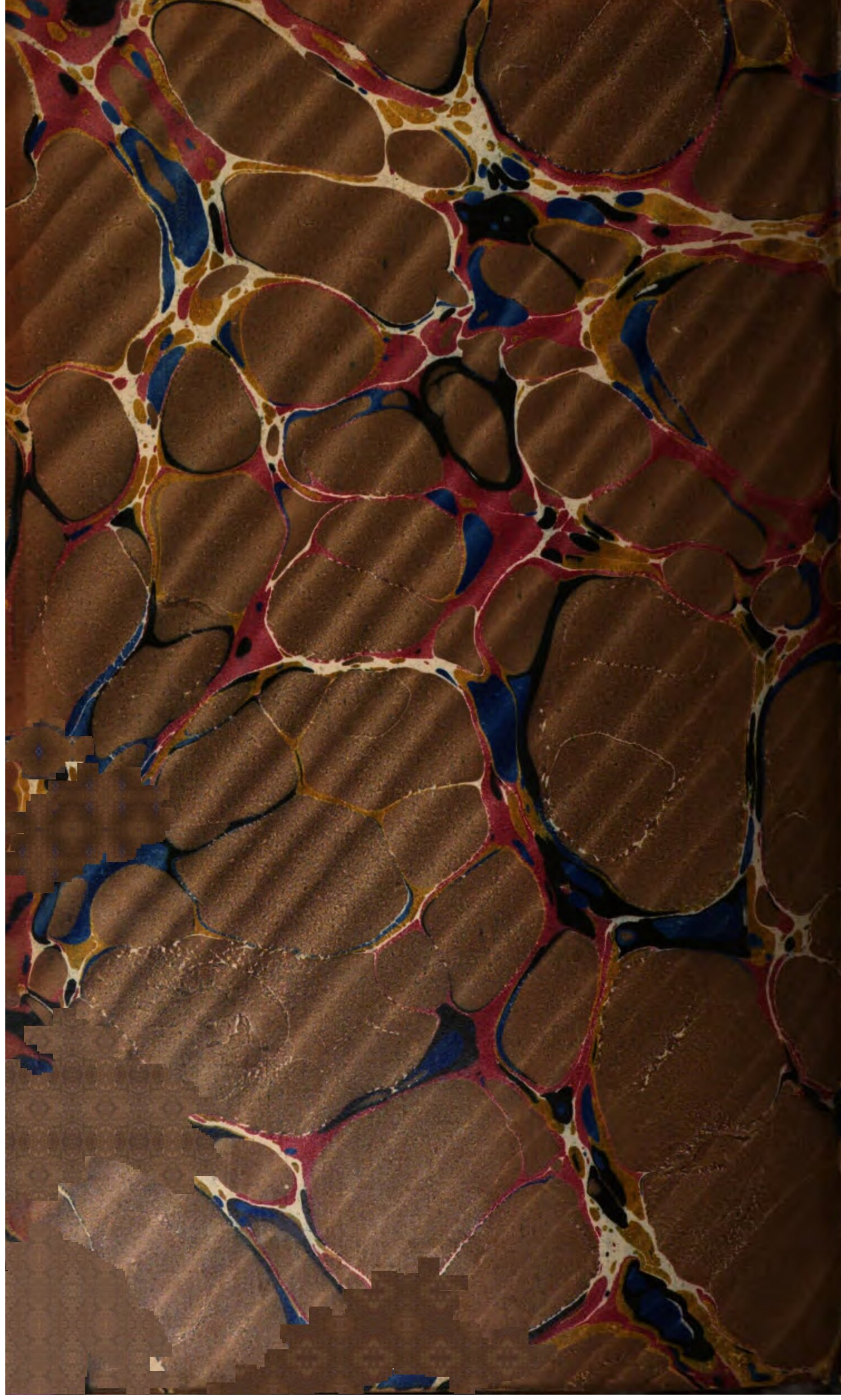
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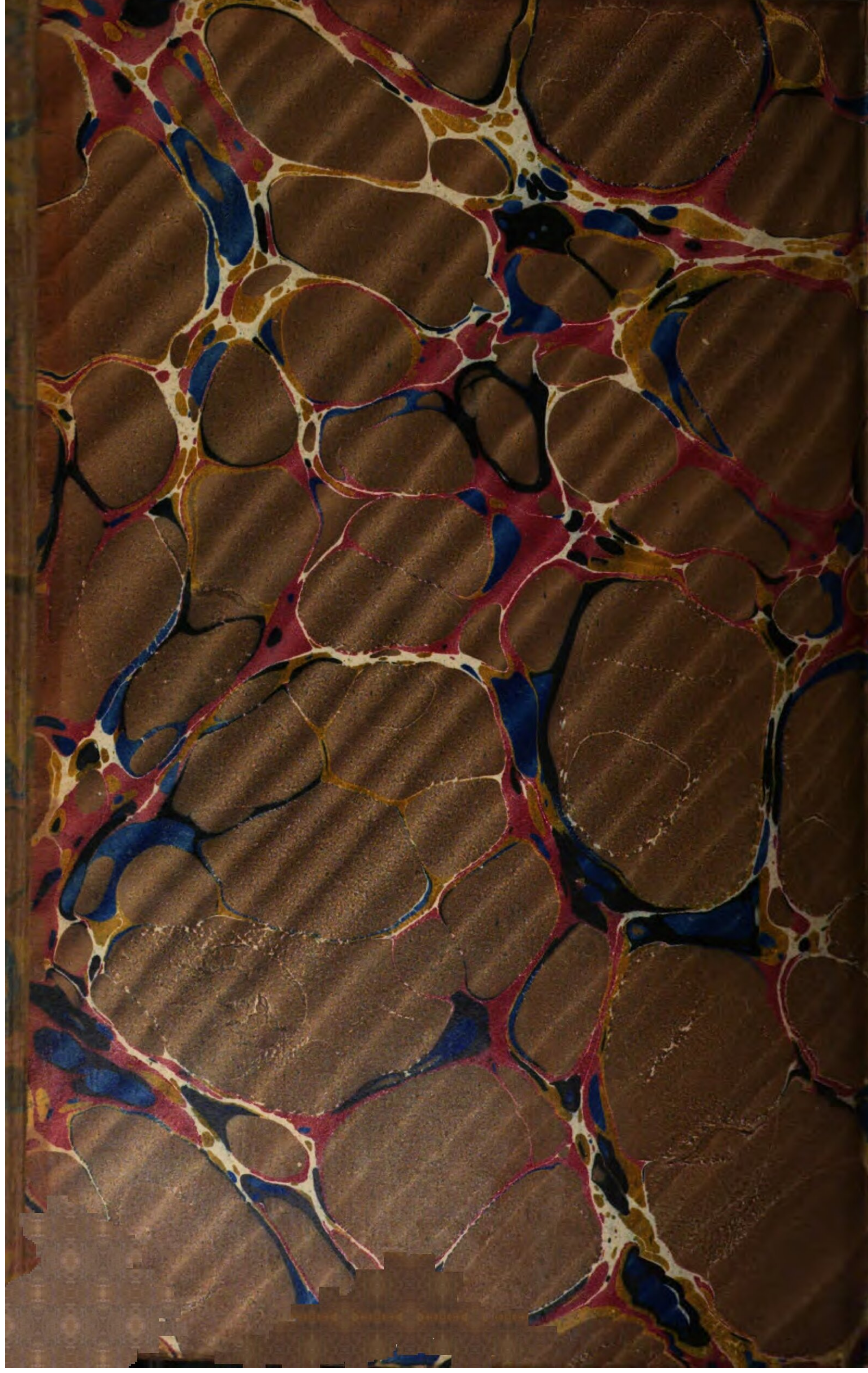
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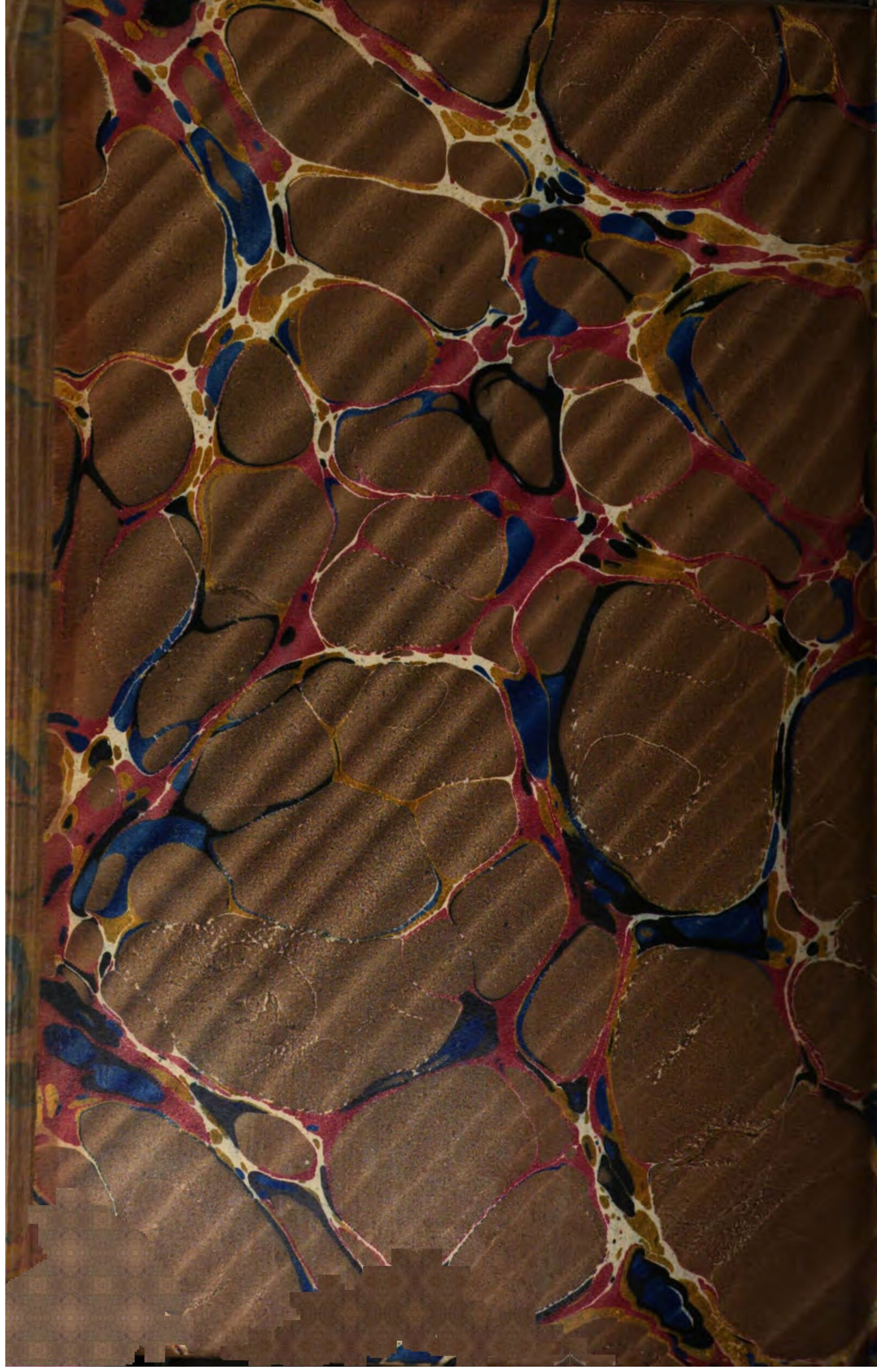














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